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The EXPOSITOR and HOMILETIC REVIEW

The Minister's Journal of Parish Methods

NO SUCH THING AS HUMANITY

ALVIN E. MAGARY

THERE is no such thing as "humanity." There are men, women and children. We cannot serve mankind; we can only serve men. We cannot alleviate "misery"; we can only relieve or prevent suffering as it is endured by individuals. It is true that one may, by a single act, help thousands of people, just as the cleansing of a water-supply may prevent thousands of cases of disease; but in every case the prevention or cure is individually applied and individually experienced. "Humanity" is merely a convenient term by which we express the concept of a great many people. As a thing apart from individual persons it has, of course, no existence.

The greatest of the controversies in which the schoolmen of the middle ages performed their intellectual gymnastics was that between the Realists and the Nominalists. From the time of Plato, centuries before the days of Christ, philosophers had speculated on the question whether or not there existed any reality corresponding to general ideas. Was there any such reality as a "circle" apart from some particular circular object? The Realists held that these universals were real and that they had an existence independent of those objects in which we recognize them. The Nominalists denied this and insisted that such terms as Man, Vegetation, Life, Death, were no more than names by which we designate the mental concepts gained from the contemplation of particular men, vegetables, or living and dead creatures.

It is all extremely confusing to the modern mind and we might well forget it, were it not for the fact that the mental habits which gave rise to it still remain to plague us. Our use of terms has changed. Nowadays the Realism of the middle ages would be called Idealism. Outside a few college classrooms, those who suffer from this intellectual disorder are the sentimentalists, the new-thoughters, the Christian Scientists, and other amiable romantics who blind themselves to their own comfortable selfishness by cultivating benevolent thoughts toward "mankind" without much effort to practice benevolence toward any particular man.

We ought to be on our guard against the careless use of abstract terms. Take, for in-

stance, the word "goodness." What do you mean by it? Do you assume that there is any human goodness in the world apart from daily deeds and purposes of good men and women? Or, there is that word, dearly loved of all Americans, "liberty." Our forefathers fought and bled for liberty and the word has become, with many people, a fetish, having little relation to anything that really exists. During the World War we had liberty bonds, we ate sauerkraut under the name of liberty cabbage, and the familiar hamburger became liberty beefsteak. At that moment we were submitting to governmental regulation of our conduct more strict than that which obtained in any other nation on earth. We were told what and how much we might eat, when we could use our automobiles, what we might plant in our gardens. Committees questioned us about our financial affairs and issued orders concerning the investment of our savings. We forgot that there is no freedom in this world apart from living men and women who are free. The fact is that, today, there is no country in the world, not excluding those under what we are pleased to call dictatorships, where the average man is less free to do as he pleases than he is here in our own land.

I am not saying that this is wrong. The thing that is wrong is our habit of intoxicating ourselves with abstractions and failing to recognize concrete facts. Each year, for instance, we celebrate "Mother's Day." Thousands of people get themselves into a state of syrupy sentimentality over the word "motherhood." But there is no such thing as motherhood apart from actual mothers, and mothers are of all kinds, some good, some bad, most of them just average. A mother, of all persons, can do the most good for her child, if she is a good mother; and, if she is a bad mother, she can do her child more harm than his worst enemy can do.

So we come to the assertion made in the title, "There is no such thing as humanity." You cannot help humanity, you cannot serve humanity, you cannot save humanity, for there is no such reality to help, or serve, or save. There are only individual men, women and children. That strange genius, William Blake, expressed this truth in one of those poems which remind us of Walt Whitman:

"He who would do good to another, must do it in minute particulars;
 General good is the plea of the scoundrel, the hypocrite and the flatterer;
 For art and science cannot exist but in minutely organized particulars,
 And not in generalizing demonstrations of the rational power;
 The Infinite alone resides in definite and determinate identity."

In the light of this, we understand why it should be said of Jesus, "Without a parable spake he not unto them." When his disciples asked him why he cast his teaching into this form he said, according to Dr. Moffatt's translation, "This is why I speak to them in parables, because for all their seeing they do not see and for all their hearing they do not hear or understand." He did not give his hearers long dissertations on humility and forgiveness and benevolence. He set before them a humble publican, in contrast to a self-righteous Pharisee; he used the specific instance of the prodigal son and the sheep that went astray; he drew a picture of a certain rich man at whose gate a wretched human being waited for help and suffered.

For years the good people of our churches have been scandalized by the success of machine politics. The crooked politician keeps himself in power because he thinks in terms of the individual. He is not interested in "the masses," but in the men and women in his ward. He knows that an actual ton of coal in a poor man's bin is far more effective than any number of tracts on civic righteousness.

Jesus never taught that we should love "mankind." He said, "Thou shalt love *thy neighbor* as thyself." And when asked to explain who this neighbor might be, he told the story of a certain man who was travelling a certain road. The love we are commanded to cultivate in ourselves is no vague good-will toward everybody, but an extremely specific and practical benevolence toward actual, individual people.

The pitfall of pious generalization is a danger to all of us. It is terribly easy for us to be at ease in Zion when we drug ourselves with amiable feelings toward the whole world. The kind of hypocrite who pretends to be a saint while he knows he is a villain is extremely rare; the kind of hypocrisy into which you and I fall is that which results from assuring ourselves that we believe in the right, that we pity the poor and love humanity, without any application of these supposedly admirable sentiments to specific cases. Thus we may go on living in entire selfishness while we talk much of charity and compassion and sacrifice. To this hypocrisy of self-delusion, goodness is an hypothesis, never demonstrated in an actual test. It is this kind of undemonstrated benevolence that Dr. Johnson meant when he said that hell was paved with good intentions.

"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me," said Jesus, "and inasmuch as ye have *not* done it unto one of the least of these, ye have *not* done it unto me." There are plenty of people who say, "Lord, Lord," but it is the man or woman who actually does the will of the Father who shall be accepted, and that will must be done in specific instances. There is joy in the presence of the angels of God, not over the progress of "humanity" but over one sinner that repents. The men and women of the churches must guard themselves from the peril of generalization and abstractions. We must not become so preoccupied with "the problem of unemployment" that we forget the laborer who needs a job, or so interested in "the forgiveness of sin" that we overlook the paltry trick we played on our business competitor the day before yesterday.

There is no such thing as "humanity." There are men, women and children. "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." All the generalizing sentiment in the world will not save us from that pragmatic test.

TEXTS THAT PREACHERS DO NOT USE

ROBERT E. O'BRIEN, President Morningside College

THERE are some texts that preachers habitually avoid. Either the source is one of which the congregation would not approve, or a sermon based on the theme suggested would be embarrassing to the preacher or his people. But the passages that are avoided assiduously are virile and suggestive. They differ from the staid standbys that are trotted out on every ordinary and special occasion. A

few talks based on some of these texts would reverse the customary ideas of religion and might possibly have a genuine effect in the thinking and conduct of the congregation.

"*I am a pharisee.*" The preacher who uses this text should be careful to select his audience carefully. The best choice would be one composed exclusively of preachers. Laymen are too apt to misunderstand the temptations

and sins that beset those who are more advanced in religious attainments. It is not desirable here to outline the sermon, yet a few intimations might put the man who tries this one on the right track. The opening statements could run thus, "I am a pharisee. I do not play cards, but I pay fifty cents extra per deck for Rook cards so I can play my Five Hundred and Bridge without fear of criticism. I do not smoke, chew, nor use snuff, nor do I countenance the use of tobacco in any form, but I permit my tenant to raise tobacco on my land and I own tobacco in the American Tobacco Company. I am opposed to the use of any form of alcoholic liquor, and have so carefully cultivated my people that the farmers in the congregation never use the money they receive from their hops for their church contributions; they use their milk checks instead." It is not necessary to carry the suggestions farther, except to say that the best hymn to use for the closing of this service would be "The Half Has Never Yet Been Told."

"So long as it come not in my day, Jehovah be praised." Pious Hezekiah had just been accused by Isaiah. He admitted that he had entered into an alliance with Merodach-baladan, and that he had shown the Babylonian emissaries all his military stores. The prophet denounced the alliance saying that the king's sons would be chamberlains and his daughters servants in the house of the king of Babylon, and that the people would enter into a dismal captivity, after Jerusalem had been reduced to a heap of charred stones. The righteous king bowed before the divine messenger and said, "So long as it comes not in my day, Jehovah be praised."

One of the reasons no one likes to use this text is that it is so perfectly human. Almost everybody is willing to do as he pleases if he can only be certain that somebody, far enough removed to make responsibility remote, will pay the bill. An old clergyman was warned that unless he changed his tactics his church would close its doors. He answered frankly, "Oh, well, I'll be ready for my pension next year, anyhow." The callous selfishness of the saintly is often hidden beneath pious predictions of disaster, and disasters, incidentally, for which they are partially responsible. But these predictions are always accompanied by the prayer that the Lord delay the deluge until after they are gone.

"Shall a man serve God for naught?" This question in Job is asked by Satan, and therefore it is seldom if ever used for expository purposes. In fact the diabolic origin of this question has sometimes been used as justification for condemning any attempt to make religion pay dividends. It would be hard to conceive a more futile course of action than the practice of religion for the sheer sake of going through the motions. A man who does not seek adequate return for his piety is either bigoted or blind. A religion should always be profitable.

It is only reasonable to expect that Christian living will pay a fair return on the energy expended; that bread cast on the waters will come back enriched after many days. But the idea

has become rather firmly fixed that the goal of life must always be a cross and not a crown, that it is the function of the Christian to give up rather than to get up. There is no reason to be ashamed of a religious hope that expects something more than the privilege of everlastingly paying. The great criticism of Isaiah's forty-second chapter is that the pagan religions were a burden, whereas Israel's God carried his people. Noble living and Christian conduct do pay a great return, and there is no reason why it should not be so. Just because Satan is represented as asking a reasonable question is no reason that clergymen should assume that the question itself is evil, or that a sensible answer is a sin.

Most people are heartily tired of a religion that pays no return, nor can they be blamed. Ineffective, futile worship that produces no benefits, will if left to itself, die of its own accord. But when it is assumed that no decent man will expect a return, then the strong man grinds his teeth and determines to stand it a little longer; thus the non-profit paying religions go on and on to a dreary eternity. Jesus certainly expected that his followers would get some results from their religion. In fact he said that it was by the fruits of people's worship, not by the motions, that they should be identified.

"Be ye not religious overmuch." One reason that preachers so seldom use this text is that most of their congregation will not have to answer for this sin. Being religious overmuch, however, is a vice of the faithful rather than of the wayward. In preaching from this text, the pastor should always point out that there is no valid reason for a persons being ornery just because he is religious. One of the chief symptoms of being religious overmuch is the tendency to confess the other fellow's sins rather than one's own. It is a pity that so many saintly souls are so disagreeable. If more sermons were preached from this text, it might produce a less censorious and more human type of Christian.

In Zion City, Illinois, I saw more religious people than I ever saw in like space before. Without exception they were sincere, earnest folks, but almost everyone of them had developed a disposition that would make any sane man choose the torments of the lost rather than endure Heaven in their company. The only thing that ailed these people was that they were religious overmuch. They measured their own virtue by their ability to see other people's sins. A sermon from this text once a year might result in religion being a little less disagreeable and fanatical.

"Be strong and quit yourselves like men." My pastor told me when I was in high school that the reason he never preached on this text was that the Philistines used it when fighting the children of Israel, and therefore it was of sinful origin. Such may be the case, but the philosophy here expressed is one of the bright spots in a rather gruesome list of happenings. People who could talk like that, in face of what they feared was certain destruction, must have

been worth knowing. They were. In fact they gave the name to Palestine that it has had throughout the centuries.

Pliability and meanness are as much out of place in the Christian life as they were in the case of Moses, who was, we are told, the meekest of men. The great Christian virtues are after all the manly virtues, and any other view has always resulted in a degeneration of the faith. Preachers ought to preach about the

nobility of strength and manliness once in a while. Being an abject worm in the dust contrasts strangely with the exhortation to fight and reign. There is a great opportunity in this text for a man.

What would happen if some of these forbidden verses were used? Nothing, except that possibly the people would be edified and stimulated to greater and better things.

CO-OPERATIVE PREACHING

DAVID E. ADAMS

ONE of the minister's most difficult problems lies in the seeming unresponsiveness of the average congregation. Their hearts may leap up for a moment in glad assurance in answer to the challenge of Christian faith. But it is not always apparent. And the deeper consciousness of inner difficulties too often hinders the real and convincing expression of a strong, trustful, and effective faith. And so the cause goes limping while the unpersuaded wait for some more significant sign on the part of those who believe in God, that their faith does for them what faith ought to do.

And he who seeks to lead along this path, to interpret the unseen and eternal in terms of human experience, and to interpret the seen and the visible in terms of the divine, finds himself working in the dark, because too often he must guess at what his hearers really feel and think—he does not surely know. In a general way, of course, he shares with them in the common experiences of human life. The joys and sorrows of home and family, the demands of citizenship and public service, the coming of life and death, the moral perplexities of the inner life—these are part and parcel of his life, and he knows that by drawing on his own experience he may perhaps touch that which others find difficult. But specifically he seldom knows just what phase of life a given person finds most difficult in any given year. He seldom knows exactly what form the moral and spiritual need comes to the surface. He is never sure that he is bringing encouragement and help at the right time or in just the right way.

The minister is "called" to preach the Gos-

pel. But when he is trained he is told that his preaching should always grow out of human need. When a person summons a physician to administer to the ailments of the body, he gives him as clearly as possible a detailed statement of what is the trouble: the doctor diagnoses the case from what is told him, and from his observation, and then prescribes a remedy. He would not get far if he were placed in a building for an hour once a week and told to write prescriptions while his patients were on

the golf links; or even while they were sitting silent fifty feet away. That is the difficulty with making the preaching of a minister effective in any definite manner. He does not have adequate opportunity to make a proper diagnosis of the needs to which he is asked to minister. There are certain times when people do come to him definitely asking certain things: the time of baptism, of marriage, of death. Yet if that were all, it were a pretty slim connection. To administer the baptismal vows to parents who have shown no indication of interest in the Christian life; to perform the marriage ceremony for a boy and girl whom he has never seen before, and probably will never see again: to endeavor to speak fitting last words at the funeral of one who has seldom if ever darkened the doors of a church—these are efforts to cast the mantle of a fictitious religious interest over events where religion really plays little if any genuine part in the situation. On the other hand it may be quite the reverse; and these occasions may be the high points in lives genuinely seeking the highest and the best, feeling at these crises the mysterious inter-communion of the human and the divine, and de-

pel. But when he is trained he is told that his preaching should always grow out of human need. When a person summons a physician to administer to the ailments of the body, he gives him as clearly as possible a detailed statement of what is the trouble: the doctor diagnoses the case from what is told him, and from his observation, and then prescribes a remedy. He would not get far if he were placed in a building for an hour once a week and told to write prescriptions while his patients were on

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siring that that fact be given due witness and clear expression.

But in the ordinary round of daily living, if the minister could only see a little more beneath the surface, he could tell so much more clearly how the good news of the Gospel, how the philosophy and teachings of Jesus, could help in those secret inner difficulties with which so many wrestle alone day by day. If somehow people could tell him of these things without embarrassment, even without his knowing who they were, how much more effectively he could try to prescribe for the needs of the soul.

For these things are not vague and formless. They are real and vital, often sharp and cruel, tragically insistent, darkening lives and clouding happiness.

What is for each individual his worst trouble? Is it the difficulty of adjustment to the environment in which he must live, to the uncongenial habits and ways of people with whom he must spend his days: is it what one of our younger novelists has called "the world's most bitter thorn, the moral censure of little lives?" Is it a sense of failure? A feeling that one is not equal to the demands of life? Is it some inner obsession, some evil habit that rides the mind and will not be mastered?

These are the secret burdens which the ministry of the Gospel can lighten for those who must bear them, if the right help can be given at the right time. This aspect of the ministry of the Word must never be forgotten under the current pressure for the promulgation of social aims and programs. This special need has been well defined by a prominent judge: "The world today is ripe for a new profession of Human Artistry, a royal priesthood, if you like, made up of those with such gifts of eye and hand that they can work on men and women as a sculptor works on marble, amending the flaws and making straight that which was crooked."

For these peculiar human difficulties and for hosts of others the religion of Jesus Christ has a message. But to present that message in such a way that it shall be seen to apply to the special need of the moment, that need must be realized and expressed. The prescription cannot be properly written without a diagnosis. And so the suggestion is made that the difficulty may be solved by *cooperative preaching*. It will be remembered that there was a time when some of the elders of Israel protested to

Moses that certain unauthorized prophets were attempting to interpret the will of God. They expected a rebuke. Instead the leader turned upon them with the terse remark, "Would that all God's people were prophets, that God would put his spirit upon them!"

Why indeed may not the members of a congregation assume a larger measure of responsibility for the pulpit message of their own church? Why might not an individual under the stress of special difficulties write out a statement of the greatest need or problem or perplexity of the moment, whatever it may be, whether material or spiritual, whether personal or social, whether a problem of youth or age, of want or of prosperity, a question or questions for which he would like a solution if it could be had, or to which at least he would like a statement as to what answer or help the Christian religion offers. Let him send this, anonymously if he prefers, to his minister. Let the minister accept such a statement as a challenge to the vitality of his interpretation of the Christian faith, and as a stimulus to reality in his preaching.

Where it has been tried, this plan has yielded definitely satisfying results. The minister knows that he is speaking in answer to definite needs, at a time when help is needed. His preaching is vitalized and empowered. The congregation is quick to sense the deepened quality of his message, and troubled souls are drawn in by the knowledge that the pulpit is not dealing with intellectual abstractions, nor with theoretical dilemmas, but with specific situations rising out of definite current needs. Such a program leads easily and naturally to personal consultations for those who need help in working out the suggestions made for attaining happier and more abundant life. The bond between pastor and people is deepened and strengthened, and the fellowship of the group reaches out to include many who have not yet found the reality of Christian faith. In such a relationship pastor and people are engaged together in a search for truth. Each can contribute to the common work of all. For real preaching must grow out of life. It cannot be spun out of nothing, or deal with pure theory, or pure imagination. And the experience of many people covers more ground, and represents more points of view, and faces more kinds of needs, than the experience of any one alone.

THE SACRAMENT OF SILENCE

HOBERT D. McKEEHAN

WHEN, in 1929, I asked Dean Inge of St. Paul's London, to suggest an inscription appropriate for the altar of the Side Chapel in the Abbey Church, I suggested that the Dean might choose some bit of Scripture of whose message he considered the modern man in greatest need. For that inscription Dean Inge chose the words of the Psalmist: "Be still, and know that I am God." It is my opinion, that, for our age at least, no more appropriate inscription could be found or imagined. Certainty of God, the God and Father or Jesus Christ, is above all things, the world's most vital necessity. Scientists working in their laboratories are wont to speak much of their "technique"—the art and method by which they obtain the desired results of their experiments. Now, this text is, so to speak, the technique which results in the truest knowledge of God. So far as their knowledge of God is concerned, men may be divided into two rather general classes: Those whose knowledge of God is a matter of theory and those whose knowledge of God is an experimental certainty. The contrast is evident in the lives of Lord Tennyson and Robert Browning. Tennyson hoped; Browning knew.

Now the secret of knowing God, says the Psalmist, of knowing Him in a personal and experimental fashion, is in the ability to exercise a spirit of quiet expectancy. And this implies that the chief enemy of a personal and experimental knowledge of God is the exact opposite of quiet expectancy. The hurried and feverish life of the Western world has robbed many a soul of man's greatest privilege and most creative experience. In the East men take time to think; they know the art and value of meditation; they give their souls time to hear, to feel, to understand. We, on the contrary, are apt to rush past the meaning of life in our desire to live. Multitudes have strong beliefs about God and yet do not know Him. Loyally devoted to what is known as religious enterprises, they are nevertheless, missing the meaning of religion itself. Knowing how to speak to God, they do not know how to listen to Him. Their prayer life is all too often a rather mechanical monologue and not, as it should be, a quiet, personal and vital dialogue. The result is that for many people God is a theory that explains life, rather than a Presence that glorifies it. But the great seers and saints, the martyrs and mystics, have known God as a Presence and not simply as an explanation, And these are they who confess, saying:

"Thou seekest us in love and truth
More than our minds seek Thee;
Through open gates, Thy power flows in
Like flood-tides from the sea."

Would you, my friend, like to know God, as well as to know about Him? Then heed the secret! Master the technique! "Be still, and know!" Muster your distracted faculties and energies. Compose yourself. Let a period of calm interpose in your life. Heed the invitation of Him who knew God as none other knew Him. "Come ye apart," says Jesus, "and rest awhile." The season need not be long but if it is to be fruitful, it must be quiet and expectant. That is why we are anxious that Sunday shall not be made a holiday. That is why the Christian church should be open every day of the week and that men and women should enter, if only for a few minutes, to be quietly alone with God. The sound of the world is loud and clamorous—God speaks in a still, small voice. To hear that voice demands silence. Beneath the streets of the ancient city of Schechem, there is a deep flowing river. At noonday, when the traffic is moving and venders are crying their wares, it is all but impossible to hear the movement of that river, but when night comes and the city becomes quiet, then the sound of the water falls upon the ear like strains of distant music. So it is with the voice of God. To hear that voice, the sounds and voices of the world must, for a time, be hushed into silence.

Writing independently the record of their observations and experiences in the Arctics, Captain Peary and Sir Ernest Shackleton, have both noted one illuminating fact. It was the growing awareness of God on the part of men in the frozen silences. Yes, there is revelation in the silences, and the admonition, "Be still and know," is of greater import to us than it was to those who lived in the comparatively quiet days and ways of the ancient Psalmist.

Therefore, let much of our prayer be communion. Let us learn the secret of silence, of being quietly expectant, of listening rather than speaking. Let us recapture and renew the practice of the presence of God, remembering always that we think best of God when we think of Him in terms of Christ, and that we think best in terms of Christ when we spend seasons quietly alone with God, even as Christ spent seasons quietly alone with Him. Such a method and discipline is certain to be rewarding and to prove with certainty that God is, that He is near, and that we can hear Him when He speaks. Moreover, such experience, deep and haunting, growing and quickening, giving us strength to labor and patience to endure, will issue in the conviction that the Divine Voice heard now is but the herald of the ineffable vision; the certainty that:

"Somewhere beyond the stars
Is a Love that is better than fate;
When the night unlocks her bars
I shall see Him, and I will wait."

PREACHING ON THE OFFENSIVE

FRANK T. LITTORIN

PREACHING is a living thing, and methods in preaching vary as the need for a varying application of the art of preaching is seen with the changing years. And yet, being an art also, there ought to be methods discoverable which, being helpful to the few, will aid in making the many better exponents of that art. Preaching must be vibrant with life, and reflect the age in which the preacher lives, and the preacher must always scientifically and artistically prosecute that to which he has been called.

There are certain preliminary concepts to which we must call attention as leading up to our declaration of what constitutes "Preaching on the Offensive."

In the first place, the Preacher must be a Prophet. This sounds trite, but our attention is of necessity called to this idea. The preacher who is a "Heckler" or an "Arouser," who deals with every topic under the sun except the Word of God to man, will possibly attract crowds, but they will be like vultures and soon discover another and more tasty carcass. Fenelon, in his third Dialogue on Pulpit Eloquence quotes Jerome's epistle to Nepatian, saying, "When you shall preach to the Church, seek neither to arouse the applause nor the groans of the people. The sermon of a Priest should be full of the Holy Scriptures. Do not be a mere declaimer, but a true teacher of the mysteries of God." We as Preachers have a peculiar task, and when we speak as from God, men will listen. I repeat, a Preacher must be a Prophet. Not a Foreteller, but a Forth-teller. Davidson, in his book, "Old Testament Prophecy," says "The Prophet took up the law and made it alive and powerful, giving it flexibility and novelty of application." This we must do, else we fail in our task.

Another of our preliminary concepts is that the Preacher must use emotion. The prophets of old were always men of impassioned manner. They were not afraid to lose themselves utterly in their message. Too often we speak the Eternal Truths of God, giving His message to dying souls, in a manner we should use if we were discussing the weather. But, we must not deceive ourselves in this matter. Tears that come from a mere psychological squeezing of the lachrymal ducts may fool some folks, but will not fool God, nor for long, will they fool the honest seeking soul. The best and deepest emotion is a divine mastery in the soul of the preacher. Lips set on fire of God will set fire to hearts and set other lives aflaming for Him. Mere emotionalism is worthless. Cicero has well said, "Naught dries up sooner than a tear." The emotion of a clever imitation is hurtful to

the whole ministry, while the emotion of a great mastery sets many hearts aglow.

A third preliminary concept is that the Preacher must have a note of Authority. The "I'm from Missouri" attitude is not by any means limited to the native sons of that State. Almost every statement we make in any realm is instantly challenged by "Prove it!" If the authority of the preacher comes from the assent of history or society or ethic or personality, always there will arise a contrary assertion to lessen his effectiveness with the masses. Men are less concerned with "Thinkers in general conclude" than they are with "Thus saith the Lord." Let a man have unshakable authority for his message, else be silent.

Again we utter a preliminary concept that sounds like a truism, in that a Preacher must win his congregation to God. Too many Pastors are expert in winning the people to themselves, and too few win them with the Word of God, to God, so that no matter about changes in the Pastorate, the congregation remains the same. This is a fault that perhaps is not really remediable, and possibly eradication would not be ideal. However, our contention is reaffirmed, the Preacher must win his congregation to God.

All this leads us to say, "The Preacher must be an expositor to succeed." By "Be an Expositor" we mean that we must expound, not our plans or ideals, but those of our Master to whose service we have been called. "A chapter in the Bible is not a block of marble to be carved; 'Shall it be a god, a table or a basin.' The plan is all traced. The statue complete. It only remains to point out and animate it." This last phrase is our task, "To point out and animate" the plan and program of God.

The exposition of the Book is the Preacher's main task. We are overloaded with multitudinous extraneous duties, but we must not slight our primary work. John Hall, in his Yale Lectures of 1875 says, "For remember, that the great business of your life will be the exegesis of the Holy Word. To know, with the aid of grammar, dictionary, collation and exegesis of the argument, what the Spirit of God intended to convey in a passage, is the first requirement to honest, faithful and effective preaching."

It is in Exposition of the Book that we are able, by indirection, and yet by that direction which the Spirit supplies, to reach all men in all walks of life. Abbe Fleury, one of the "Philosophers" in the book, "The Preacher and the King" (Bungener) is made to say, "It is one of the most beautiful prerogatives of the Bible, and, according to my opinion, one of the strongest proofs of its divinity, that it furnishes to the most dissimilar minds an equally whole-

some and nourishing food." And, only in faithful Exposition of the Word can we sound the very voice of God in the hearts of men. Dr. G. Campbell Morgan, whose messages are awaited avidly by thousands, said recently in regard to Expository Preaching, "I am quite convinced that it is exactly what the Church and the world needs, and that there can be no substitute for it."

In order to Preach on the Offensive, in order to be successful in our work, we must be Expositors. Let us briefly review the substance of what we have affirmed. Expository Preaching will make the Preacher a Prophet, for to speak the meaning of the Word of God, as inspired and explained by the Spirit of God, is to speak forth the Message of God. Expository Preaching will arouse and utilize the emotional powers of the Preacher, for by setting his heart afire with the very Word of God, this deep emotion will be communicated properly to the hearers. Expository Preaching will give the Preacher the needed note of Authority. That man who can preface and punctuate and conclude his sermon with "Thus saith the Lord" needs no other props, for this will in all matters sustain him. Expository Preaching will enable the Preacher to win his congregation to God. The Word is the Word of God. To love it is to love its Author, and honor the expositor for merely what he is.

We must not delude ourselves into thinking that "Expository Preaching" by name or even in fact, is the door to an easy Homiletic success. It is the door to a great deal of work. No man who is afraid of genuine mental sweat should ever attempt to be an expositor. This type of preaching is, however, the door to a deep and abiding satisfaction. There is no promise given us that every word we preach will accomplish that whereunto we send it. We do have the promise, though that His Word will do just that. Here is the assurance of fruitage which we need to encourage us when only "long time" results are before us. Expository Preaching is also the door to an educated constituency. God's people are told to "Be ready to give to every man that asketh thee a reason for the hope that is within thee." Unless we teach what the word of God says, our people will not know that Word, even if we should perhaps be adept in inspiring them to keep active in many forms of Church activity.

There is always a freshness in Expository Preaching that is as fresh and bright as the very Word we preach. There is a pertinent variety which is wonderful to behold. The very uniqueness of this type of preaching is a great attraction in this day of "Flares" of every kind. And, in the long run, this type of preaching saves time. Not in the individual sermon. That

takes much longer than in the topical or textual way. But, each sermon well prepared after the Expository type helps in the preparation not only of the next Expository sermon, but of many textual addresses. The Word grows on one, and instead of being a well, from which we may draw the Water of Life to give our thirsty people, it becomes within us a spring of Living Water, bubbling up and running over to refresh the people of God.

There is a vast difference between Expository Preaching and Exegetical or Concordical. To follow a word through a concordance, or to have a topic and outline, based on a chapter, and filled with exegesis, is not enough. This kind of work has its place at times, but it is not true exposition. Again we turn to John Hall, in his Yale Lecture before quoted. "Expository Preaching does not mean a rambling paraphrase . . . so as to hit current events . . . nor a devout meditation . . . nor a subtle ingenious twisting so as to disclose vital truth . . . nor extensive spiritualizing of the text so that everything means something else . . . nor a godly talk concerning a certain chapter which begins nowhere and ends at the same place. By Expository Preaching we mean that in which the minister . . . has learned what meaning the Holy Ghost intended to convey in the passage . . . and then what uses he ought, in harmony with the rest of Divine teaching, make of it, and, having filled his own understanding and warmed his own heart with the truth, tells it to his people with clearness, force and fervor."

In Expository Preaching the whole Bible is our field. We may not slight any portions of it, and hence the whole Word of God ultimately comes to the people, and they learn to see it wholly instead of partially. But, no person, who does not have a deep and abiding love for the Bible as the very Word of God, dependable in all its parts, can ever hope successfully to preach an Expository sermon. Again we refer to Dr. G. Campbell Morgan, who said, "Directly the interpretation makes necessary the denial of a statement of the writings, it is thereby proven to be false." It is this kind of confidential love which is a prerequisite to this kind of "Preaching on the Offensive."

As we visualize our task, and come fully to realize the challenge "Preach the Word," and "Teach all things" we preach on the Offensive, and advance the borders of the Kingdom of God. In Expository Preaching we may rest on "My Word will not return . . . void . . . but will accomplish." In Expository Preaching we DO the thing for which we have been called. In Expository Preaching we are always on the offensive, in the Prophetic, Emotional, Authoritative way the Spirit of God desires that we should. Hence, Preach Expository Sermons.

HITLER AND THE PASSION PLAY

G. RAY JORDAN

SITTING erect beside the chauffeur of his car, with rigid military dignity Hitler rode into Oberammergau Monday morning, August 13. The Fuhrer had come to see the Passion Play. He had arrived unannounced. But the people recognized him, and the boisterous, tumultuous crowd loudly proclaimed his popularity. The shouts and unrestrained acclamations of the frenzied Germans resounding down the narrow street was deafening evidence that a new passion had at least temporarily pushed into the background the object of their pilgrimage.

Some of us who had just witnessed the play the day before were leaving Anton Lang's home that morning after breakfast. As we feverishly joined the crowd, and followed this man with intent gaze, it was more than gripping to see that so absolute was Hitler's confidence in the power of his physical presence to inspire the frenzied worship of the people, that he sat almost immovable as a statue. He did not even seem to feel it was necessary to indulge in the gestures of recognition ordinarily associated with the public appearance of rulers.

Here was Hitler who a few weeks before had executed numbers of his enemies and then attempted to justify himself on the ground that he was avoiding worse bloodshed. In a few minutes he was to be numbered among the spectators witnessing the drama of Christ's last week on the earth, a drama of the man who had said: "He who takes the sword shall perish with the sword." It is an arresting picture!

One hardly knows whether or not to believe the story about Hitler insisting that the peasants of Oberammergau stamp out the Jewish influence on the play. This might easily have been an American publicity scheme—though it hardly seemed necessary, for the play was then being given three times a week, and Anton Lang had just stated to the writer the day before, in a personal interview, that 200,000 had already witnessed the play. Hitler may or may not have insisted on certain parts of the play being changed. If he had, it was of course done, though it was not easy to detect any change in the presentation of the play. It is true that Melchior Breitsamer, Jr., as Pilate, was quite harsh, even bitter in his condemnation and scorn of the Jews; but the Biblical record substantiates this as an accurate portrayal. F. A. Spencer, in his *Beyond Damascus*, has recently pointed out, in a most impressive way, the scorn of the Romans for the Jews.

The thing that startles one with such shock-

ing abruptness is how Hitler must have reacted to this drama of Jesus' last week on earth. I wish that my ticket had been dated a day later and that I had been seated near the Fuhrer! But, after all, such would have probably disclosed little or nothing. All of us know enough!

In spite of all the commendatory things that may be said about Hitler giving hope to a distressed country, and thus helping the "morale" of Germany, his attitude towards the Jews is only one illustration of his thoroughly unchristian methods. Force is considered the one possible means of carrying out his program. With him dictatorship is not a political theory, but a powerful reality. The impression left on one's mind by people from various walks of life in Munich, Oberammergau, Dresden, Berlin, Wiesbaden, and Cologne, that they feel no antipathy towards this state of affairs does not alter the underlying principle involved or the ultimate outcome.

But, after all, Hitler is only one illustration. Dictatorships are becoming increasingly popular. Military control is considered the one way of safety today. Mussolini, a far stronger character and a far wiser man than Hitler, has avoided most of the criticism heaped on the Fuhrer and his brown shirts. But the path Italy follows is very much the same. Other countries have moved more slowly in this direction, because they did not have the same background. But the world is breathing hot, stuffy air today, air that smells of powder, of shells, and guns. There is even a resort to the use of force in America which we did not know a few years ago. Both Government and business are affected.

Some of us are too much involved to feel that this is merely an interesting subject. Our future is at stake. The Passion Play vividly reminds us of the course Christ took. And on this three-hundredth anniversary it again challenges us to decide whether we will choose the Kingdom of Christ or Hitlerism.

It is not easy to prophesy what will happen in Germany, or in the rest of the world. But some of us feel quite sure that when the name of Hitler is forgotten and his body, turned to dust again, is pushing up the flowers in some garden, whose owner has probably never even heard of Hitler, the name of Jesus Christ will be emblazoned in glorious letters across the records of the world; and the man who said, "He who takes the sword shall perish with the sword" will have been vindicated once again.

The Editor's Columns

Mother's Day

ON my desk lies an apparent letter. It is so folded that it looks exactly like an envelope about to be sealed.

As you open the envelope you see on the inside first: the picture of the church, at the top. It is a four-fold sheet; then below that is the calendar of the church services for the day; below that a letter written by the pastor which is as follows:

"My dearest Mother—

This is just a little note to tell you on this Mother's Day—*your* day, Mother—that I'm thinking about you—that I love you—and that your faith and love, now and always, have meant far more to me than I'll ever be able to tell you.

I went to church today. I thought you would like to have me do that. Here is a picture of the church and the order of service. During the service I thought about you mother—about the sacrifices you had made for me; about the love you had given me; the hopes and dreams in your heart for me. And, I made up my mind that I would try harder than ever to be worthy of all your love and sacrifice, and to make those hopes and dreams come true.

So I'm starting in by sending you this letter, and I'm going to keep on trying to do the things you would want me to do, not only on Mother's Day, but on every day the whole year through.

With a heartfelt of love,

P. S.—"I thanked God today for giving me a Mother like you."

The interesting feature of the whole affair was that this pastor, Richard E. Evans, of the Calvary Church, Milwaukee, Wisconsin, had a young woman with copies of this leaflet in the vestibule. After the church service, the envelope was folded, all ready to address, or could be added to on the inside, by the daughter or son himself, and sent direct to the mother.

It certainly is an ingenious device, most suggestive and helpful for Mother's Day and may be suggestive also for other occasions.

Surely we must do all we can to prompt youth to keep up these thoughtful attentions as to the Home.

—John Timothy Stone.

The Weather and You

A GROUP of preachers met on Monday and were comparing notes. The weather of the day before had been impossible. The streets were icy, the wind was blowing, and people in too large numbers stayed home. So they began to weep on each other's shoulders.

They consoled themselves with the fact that the weather had kept people away, that they had many "fair weather Christians" in their flocks.

Another preacher, quietly and humbly reported. The church was packed. Attendance fell off a little bit, but most of the people were there. He continued—"I have learned not to blame the weather. People go out to the movies, to bridge-parties, to other functions even if it is icy. They go because they can't stay away. If they do, they will miss something."

Honestly now—why do people stay away from church on rainy Sundays? Are they sure that the effort necessary, and the inconvenience of trudging against the elements will be rewarding?

Remember what a Seminary professor said to his young preachers—"If you fill your pulpit, the people will fill your church!" He was right.

—Gordon W. Mattice.

How Rich Are You

THANK God I own this landscape! "You," I returned . . . "I thought it was part of Bourne's property."

Titbottom smiled.

"Does Bourne own the sun and the sky? Does Bourne own that sailing shadow yonder? Does Bourne own the golden lustre of the grain or the motion of the wood, or those ghosts of hills that glide, pallid, across the horizon? Bourne owns the dirt and the fences; I own the beauty that makes the landscape."

How rich are you? "This world," said Stevenson, "is so full of a number of things, I'm sure we should all be as happy as kings." Kings are not particularly happy people in these days, but the truth of the couplet remains. There can never be enough ugliness in the world to hide its beauty. Greed can never fence in the sunset or set a claim on the glory of a starry night. However man may fall from grace, the poppies still bloom on the battlefields and birds sing amid the ruins. He is richest who sees most clearly and most constantly that this is God's world and that He made its best things available for all who will recognize and appropriate them.

"Somewhere, amid the immeasurable grossness and the slag," wrote Whitman, "nestles the seed perfection." He is rich who seeks it and who learns in his seeking to love all things that approach perfection. Immanuel Kant said that two things filled him with a sense of the sublime, the starry heavens above him and the moral law within him.

Listen to the Apostle: "For all things are yours, Paul, Appollos, Cephas, the world, life,

death, the present, the future,—all belongs to you and you belong to Christ and Christ belongs to God."

How rich are you?

—Alvin E. Magary.

Good Enough

HOW easy it is to slip! What a danger there is for the Minister to drift! The first fee one ever received for a funeral he took home as something he hardly dared to touch. It came out of someone's grief and death and they could not bring themselves to the point of spending it or putting it in the bank. Finally they put it in an envelope and mailed it to an institution they knew which needed funds badly. They were happy to be rid of it.

Just a few years have passed since then. Not long ago he was called to a wealthy home, not connected with his church, to conduct a funeral service. He actually found himself wondering how much he would get and what he would use it for! What had happened in those ten years to that young minister who could not use a funeral fee?

It is not a sin to accept such a fee, but it is a sin to drift so easily. The first time a young minister went into the pulpit poorly prepared he did not sleep that night. Here were people hungry for the bread of life and he was not ready to feed them. Now he can laugh about "getting away with it." In those earlier days he talked about reading two books a week, and now he finds himself wondering if it pays to be reading all the "stuff" that is written. That first case of a family in need almost upset him. He spent all that the Deacons would allow and then went into his own pocket for coal and shoes. The other day a pitiful letter came in and almost went into the waste basket.

Paul felt this danger. He told the young Christians in Corinth that he beat his body to keep it in its place, to make it his slave, in fear that after he had called others into the conflict he himself might not be qualified to enter. How easy it is to slip, to say "that's good enough." How fatal it is to drift! How important it is for the minister to *endure* hardship as a good soldier of Christ rather than to *escape* it!

—Charles F. Banning.

relaxed physically as manuscript reading demands one should be.

Hence, last evening, after my third attempt to secure an accurate picture of a manuscript from the pen of an able man and written upon a subject of no minor import, I laid it aside as the first obligation of this morning.

Now I have tried to read through its six pages of double spaced typing, and I find that I am unable to do so. What is wrong? Where the difficulty?

The subject concerns itself with the ever-present problem of the evening service. It is well handled, neatly typed. There is nothing wrong with it so far as I have been able to determine thus far, except one little thing. The letter S on the author's typewriter is out of alignment. Every S in that entire manuscript, both caps and lower case, are raised so that the lower part of the letter is on a line with the upper edge of the other letter, like this, "Session."

A mere trifle? Much ado about nothing? Inconsequential? I wonder.

Many an hour I have sat in his classroom and tried to concentrate on his lectures in Practical Theology the while fighting within, trying to keep my eyes from being drawn continually to his lean, active fingers, while they toyed unceasingly, from the start of class to its conclusion, with the gold cross that hung suspended from the heavy linked watch-chain which to a greater or less degree ornamented his freshly laundered white vest. Wherever he went his toy went with him. Wherever he spoke, his faithful fingers were never idle. He would have been handicapped had he been deprived of that smoothly worn cross. Yet his classes were seriously handicapped because of it and many a vital word, we should have made ours permanently, was lost because of his habit.

His named ended in an "A" which may or may not have something to do with it, but *Anda* probably "A-ed" himself away from greater accomplishment than he ever dreamed of, for it became increasingly difficult for him to speak three words without adding the extra "A" to the end of two of them. His "gym-a-nasium-a" I still recall. What could be more natural than that his hearers because of the cumulative effect of that eternal and infernal, dislocated "A" should sooner or later come to the place where they were so intent upon counting the wandering vowel that they heard nothing other than the speaker's terminal "ah?"

The point I make is this. "Idiosyn-crazies" are what make individuals. Unless they are kept in leash they also unmake an individual. In speaking, or in writing your purpose is often defeated, because of some trifle of which you are possibly unaware. Get some candid friend to cartoon your speaking manner and as you hope to be heard get away from your eccentricities. Get your "S-s" lined up and they won't catch your readers eye when you are striving to catch his mind.

JmR

"Ss," Plural

AFTER a third attempt to read the entire manuscript, I put it aside over against the morning of the coming day. Reading manuscripts by the thousand demands no little of physical as well as mental effort and the later hours of a day in a publication office rarely leave one as alert mentally or as

FROM MY READING

Those who are loudest in praise of the open mind are often the most intolerant of religion.

What rational basis is there for the rather prevalent assumption that no intelligent person can possess religious faith?

Skepticism has never closed any question, for it implies a mind so completely open that it never closes on anything.

The unbeliever generally prefers to get his opinions on religion from people who know nothing about it.

Shall we say "wishful thinking," or "thoughtful wishing?"

Judge religion by what it means to civilized man, not by what it means to the Bantu.

We can anchor ourselves against the current, but once we pull up the anchor we are swept steadily onward.

What fool would consecrate himself to the United States just as it exists in the year 1935? It is a vision of what our country *might* be that the patriot serves.

The cult abounds in parlor-prophets who are more "inspirational" than inspiring.

A religion of one supreme value certainly has more solidity and power than a religion of miscellaneous goods and truths and beauty.

We dimly wonder if man would ever have created God if God had not created man.

The skeptic may retort that any ardently cultivated self-delusion would have worked equally well. But let him show us another self-delusion which has been the light of the world for nineteen centuries and which has never betrayed a believer whose faith was pure.

My colleagues and I are embarrassingly close to the anthropoid apes: but when we try to imagine a university of monkeys, a little of our self-respect returns.

To onslaughts of pious salesmanship my reply was: "The surest means of driving me away from your faith is to try to scare or bribe me into it."

One of the greatest paradoxes of religion is that the freest possible human mind is the mind which has utterly subjected itself to the mind of God.

Beneath the quackery and superstition which have done so much to discredit "spiritualism" there remains a residue of deeply impressive phenomena.

Without reference to a supernatural origin and a supernatural end, man simply does not make sense.

Is it not more reasonable to suppose that if God has a great idea, he is capable of thinking it through?

Nobody cares whether the mineral salts in one's body are eternal or not.

Belief in immortality is a demoralizing indulgence of sentimentalism unless stiffened by the realization that our life on this side of the grave will in some measure condition our life beyond it.

If you tell me that you have a strong feeling

without any desire to externalize it, I shall bluntly call you a liar.

It is impossible to say: "With all my heart, mind and soul I love and worship 'a stream of tendency, not ourselves, that makes for righteousness.'"

Is it wiser to stifle an instinct than to accept it and turn it toward a noble end?

The assertion that organized communal religion unduly interferes with the spiritual life of the individual is made by persons who are notably deficient in spiritual life.

The arbitrary manufacture of up-to-date symbolism is like simplified spelling: it is an endeavor to substitute a mechanism for an organism.

There he stands like an old tree at timberline, gnarled and windswept and inexpressibly lovely.

We can be good without explicitly declaring that we believe in God, but not without acting on the implicit hypothesis of God's existence.

Thanks to our faith in God, we know what we are, where we came from, where we are going and what our life is for. This knowledge is religious peace.

We all know men whose overpowering conviction of sin makes their religion gloomy and morbid, a source of despair to themselves and of disgust to others.

A church based solely upon admiration for the human qualities of Jesus and His simple ethical message—which in itself is not unique—has about as much spiritual joy and power as a good Shakespeare Club.

It is not a working hypothesis which I coolly decide to adopt, but a torrent that sweeps me along with it.

We cannot accept or reject the man in Christ without accepting or rejecting the God. It must be all or nothing.

For me the supreme evidence of Christ's divinity lies, not in the Gospels, but in human history.

When a key fits a lock, we know that we have the right key; but we also know we have the right lock.

No candid person will argue that anything but pure good has resulted from pure Christianity.

It is better to present one's own preferences as winningly as possible than to attack our neighbor's.

The feebleness of present day Christianity is largely due to the vaguely amiable willingness to embrace any attitude not definitely anti-religious.

"The dead hand of tradition" is a common phrase, but one could as accurately speak of "the living impulse of tradition."

We cannot become the brothers of men without knowing ourselves to be the children of God.

—J. M. R. from "Toward Belief" by H. N. Fairchild, Assist. Prof. of English, Barnard College. The Macmillan Company.

WORKABLE CHURCH PLANS

CHRISTIAN F. REISNER

How can we secure Congregational Singing?

SECURE a cheap stereopticon and throw the words on a white wall or an improvised screen made of heavy muslin stretched over a frame. The *Expositor* can supply you the sources of inexpensive stereopticons. Possibly you can borrow one, or secure a cheap second-hand machine. The words can be typed on slides now easily purchasable. All can then read the words, and fixing the eyes on a common spot seems to aid unity and unanimity in singing. Teach a new song frequently. At first have a soloist sing the verses with the audience joining in the chorus. People tire of just old songs. Give the story connected with writing it. Many old hymns are thus described in the book, "Hymns and Hymn Writers of the Church," by Nutter and Tillett. Have the audience read the song aloud before singing it. At a popular Sunday night service it might not shock the people to have the men whistle the chorus while the ladies sing it. Secure an enthusiastic leader. If possible, have one with a vivid religious experience, so that he can give real expression to the songs. Do not use too heavy and serious ones. Choose some that are snappy and sprightly.

Describe a desirable usher.

ALWAYS, if possible, ushers should be men with a vital and personal religious experience. They are the super-salesmen of the church. How can they represent something they know nothing about? Then they may well be the most capable and best-appearing men in the church. Stiffness, either from age or disposition, will preclude them. They will be patient, courteous, gracious, unsurpassed by any representatives of lesser causes. They should at least dress in black, with suits a bit similar in cut, if possible. My church persuades a near-by florist to furnish a white carnation for each one. Ushers will do better if frequent meetings are held for training. They must cultivate the faculty of remembering faces and names. Many people have been won to church membership by this kind of personal attention. See that strangers meet members at the close in each aisle. At Grace Church I had a force of ushers that spotted the people who raised their hands for prayer and introduced them to the pastor at the close of the service, or secured their signatures to a prayer card, and often followed them up personally. Some churches print cards for the ushers, which they may hand out to strangers during the week. This gives visitors a name to ask for when they attend that church.

How may a busy layman be induced to take up and discharge his share of church work?

NEVER was this task harder, for the sense of responsibility amongst Protestants is at low ebb. But prayer and patience will win.

I once called on Will Rogers, the clean-minded funny man, and asked him to speak at a church meeting. He refused promptly and positively. I backed up against the door and said, "Do you owe anything to the good God for your life and success?" He immediately answered in the affirmative. Then I said, "I am asking you to do this for Him. Surely under those circumstances you will not refuse." He then gladly agreed to come, and paid a wonderful tribute to the influence of religion in his life. I tried the same plan recently on a brilliant lawyer whose aid I needed for a church task.

Once I had a series of personal conferences in my study and endeavored to lead various officials into a more intimate contact with Christ. At another time four of us spent a long evening on the subject of the lack of interest in church matters, and a united effort for the seeking of "Power" resulted. Never ask any man to do church work for the pastor or for an individual, but always put him into partnership with Christ.

Study the likes and gifts of each person, and try to find an appropriate task. The one who likes music will work very hard in that field. Or if he is a good publicity man he will be enthusiastic there.

Laymen like to talk. It was my privilege a few years ago to originate and organize the Methodist Minute Men, used to aid in the Centenary Drive for millions. 68,000 laymen were enlisted and gave 4-minute speeches everywhere, using the material furnished them. As a result, the subscription campaign was a success. If the organization had not been discontinued by the short-sighted who followed a false economy, the continuation program would not have slumped.

Give public credit for achievements. It will spur others to become active.

Contest groups help greatly in Every-Member Financial Campaigns, or in efforts to seek new members.

Above all, form prayer groups and get the laymen to praying. That will make them want to work.

PRAYERS

Save us, O Creator of Immortals, from losing interest in a future life for which we are now maturing. Evaluate to us labor and losses, in the light of lessons to be learned. So lead, O Thou who was made perfect through suffering, that at any cost spiritual sight and strength may develop in us until life's end.

Weariness so depresses at times, O Divine Redeemer, that definite prayers will not take form. Nevertheless, my soul cries out for Thee like a sinking swimmer for relief or a sobbing child for comfort or a stricken soldier for surcease from pain; so sustain my strength, sweeten my bitterness, and sterilize my sufferings.

CHURCH METHODS

Litany for Mother's Day

For the mothers, who suffered that we might live; who sacrificed that we might prosper; who served that we might be happy,

(Response) We thank thee, O Lord.

For mother-love that watched with ceaseless vigil our every step; that responded with eager feet to every call; that waited with tireless patience upon every need; that sought us when astray, warned us when in peril, and forgave us when in sin,

(Response) We thank thee, O Lord.

For mother-faith, that rested in quiet confidence upon the promises of God; that enfolded us at all times in the blessed covenant of divine grace; that looked into the darkness without fear; that never despaired when hard-pressed; that taught us to believe when we pray, and to trust when we work,

(Response) We thank Thee, O Lord.

For mother-prayer, that held us ever before the throne of grace; that swept land and sea for us, when far from home; that carried our ills and our pains, our sins and our mistakes to the Comforter of all; that never ceased when no answers came, and never failed when most undeserved,

(Response) We thank Thee, O Lord.

For mother-passion, the devotion that consumes a soul; that sees visions and dreams; that knows of boundaries of time, and that lays all on the altar of desire.

(Response) We thank Thee, O Lord.

O God, merciful, Father, give to us abiding memories of the mothers that have gone; revived visions of their loving presence; renewed consecration to their high ideals; and a recovery for this day of those spiritual qualities that through them have made us what we are,

(Response) We pray Thee, O Lord.

O Christ, blessed Saviour of us all, who in love unspeakable didst speak so tenderly to the mother at the cross, teach us to be as thoughtful and as kind to our mothers today, who, in Thy gracious Providence are still with us. May their presence ever be a benediction to follow us, and a challenge to stir us to use every latent power within us to give as Thou hast given,

(Response) We pray Thee, O Lord.

O Spirit of God, who doth shed abroad in our hearts the love of God, be pleased to fill the world with love, and not hatred; with forgiveness and not revenge; with charity and not suspicion. And let the mantle of that love fall especially upon all mothers, whether in health or in sickness, in poverty or in wealth, in joy or in sorrow, that motherhood everywhere may come to a new birth, rise to new ideals, and attain to new heights of achievement,

(Response) We pray Thee, O Lord.

In the name of the Father and of the Son and of the Holy Ghost, Amen.

—Frank B. Everett, Granbury, N. Y.

The Spell of Mother

M—Is for Mercy in a kind mother's heart;
O—Is for Others to whom love she'd impart;
T—Is for Tenderness, in sympathy bred;
H—Is for Hope in her child, living or dead;
E—Is for Encouragement she always gives;
R—Is for Ready, just as long as she lives;
Be ready for service, with kindness be free
Till others see mother's true portrait in thee

—Albert Linder, St. Louis, Mo.

Thoughts for Mother's Day

It is well-known that when Napoleon was asked what was the greatest need of France, he replied, "Mothers!" It is to be feared that the supreme military genius was thinking of mothers as a necessity of rearing soldiers rather than of mothers in the highest most sacred sense.

If some one were to ask us today what is the greatest need of America, would we be far wrong in replying, Mothers? Mothers who are essentially religious, mothers who can talk confidentially with God, mothers who regard it as a solemn responsibility and an unalloyed joy to bring up their children in the teachings and according to the examples of Jesus Christ.

The prisons and the penitentiaries are not filled with the sons of mothers who know how to pray and who train their children in the nurture and admonition of the Lord.

—United Presbyterian.

The Testimony of a Wife. Recently we officiated at the funeral service of an unusually good man. Before the service his wife said to us: "Will and I have been married 19 years and in all that time he never once spoke a cross or an impatient word to me." This testimony was glory to him: this memory was balm to her. Christ gives gentleness.

—H. H. Mailin.

A prosperous New York contractor, Raphael Cioffi by name, recently encountered losses in his businesses that stripped him of more than a million dollars worth of property and sent him with his family from an imposing home to a cheap apartment and also sent him to take a job as a subway guard at \$5.50 a day. But according to Mrs. Cioffi, "he is confronting the prospect cheerfully and, hopeful of salvaging something from the wreckage, looks forward to leaving the subway and starting all over again." This brave and good Italian wife is also quoted as saying: "Mr. Cioffi failed in an honest way. You know sometimes people when they fail have plenty left for themselves, but Mr. Cioffi failed honestly and he has tried to square up with everybody. I hope we can get something out of it all. Mr. Cioffi is well known here in the Bronx and has always had a fine reputation and he is going to try to start ahead in business again." That is the kind of wife to have in such a time and in every time. She puts spiri-

into her husband and makes him feel so brave and strong that he may count his very loss as gain, a better man and better husband and with a better wife than ever before. These Italian immigrants who came to this country in their poverty and climbed to wealth set a fine example to those who encounter loss and hardship. It is possible to transmute our very losses into richer gain and rise on the stepping stones of our dead selves to higher things.

—Presbyterian Banner.

Life's Symphony—To live content with small means; to seek elegance rather than luxury, and refinement rather than fashion; to be worthy, not respectable, and wealthy, not rich; to study hard, think quietly, talk gently, act frankly; to listen to stars and birds, to babes and sages, with open heart; to bear all cheerfully, do all bravely, await occasions, hurry never; in a word, to let the spiritual, unbidden and unconscious grow up through the common—this is to be my symphony.

—William Channing, D.D.

A Direct Solicitation

It has been the practice in this church to make a Mother's Day gift through the Sunday School to Dodd College. It is more important this year, because this enters in and really concludes the finance program now being carried on by the college. There isn't anything wrong with Dodd College. There have been no major mistakes made. The college finds itself in the environment that all the world is in today. Inasmuch as it is definitely a Shreveport institution supported largely by members of the First Baptist Church the appeal to our members is far greater this year than ever before. Make your gifts through the Sunday School next Sunday, not after you have paid everything else, out of what is left, but the first fruits.

—Shreveport Baptist Bulletin.

Women and the Law

But possibly in the course of the next twenty years or so a new generation may look back pityingly to these days and the hard struggle for economic and social equality which is still in progress. They will perhaps read that book, *The Law Relating to Women*, published this year by the Stationers' Law Society, and learn that a third husband may be sued for liabilities incurred by his wife in the lifetime of her first husband! That the question of the husband's right to beat his wife "moderately" has not yet been disposed of, though the modern interpretation of the law gives the wife security of the peace against her husband, yet "the lower rank of people" still claim and exercise their rights. It is not unknown for magistrates to incite husbands to "chastise" wives. Such advice was, it is reported, administered from the bench in Dublin recently. And the number of curious laws which have not been repealed but are merely disused are legion.

—Joan in *The New Chronicle*.

Mother's Day Text

Luke 2:15-19. The Hopes and Anxieties of a Mother's Heart.

—Edward A. G. Hermann.

Do Mothers Live On

In numerous Church Bulletins one reads this announcement, "Wear a carnation on the day in memory of Mother, a pink one if she is living, and a white one if she is not." One wonders if our ministers do not believe in *immortality for mothers*. Why not say, "a pink one if she is living here, and a white one if she is living beyond the grave, or living in spirit only."

The Offering for Mother's Day

The following pledge card was distributed two weeks prior to Mother's Day in a New Jersey Church, and members were asked to sign and place on the offering plate.

Card

In consideration for the Blessings of Life, I promise to give on Mother's Day the sum of \$-----, or send it prior to the services.

Name ----- Address -----

Memorial Altar

The plan for a memorial altar carried out in many churches at Easter time may be adapted to the Mother's Day Service. The announcement should be made in April that each person who desires to place a plant or cut flowers on the Altar or in the Chancel in memory of Mother, should notify the pastor or chairman of the Altar Committee. The money, whatever sum decided upon, should be in the hands of the chairman at least four days prior to Mother's Day, so the plants may be ordered and delivered in ample time. Each plant bears an artistic card with the name of the Mother in whose honor the plant is given.

The plants may be used as a decoration for the afternoon or evening service, and also for the Mother and Daughter Banquet during the week.

Martha's Hands, But Mary's Mind

"Lord of all pots and pans and things
Since I've no time to be
A Saint by doing lovely things, or
Watching late with Thee
Or dreaming in the dawnsights, or
Storming heaven's gates,
Make me a Saint by getting meals
And washing up the plates.
Although I must have Martha's hands,
I have a Mary mind
And when I black the boots and shoes,
Christ's sandals, Lord, I find.
I think of how they trod the earth,
What time I scrub the floor;
Accept this meditation Lord,
I haven't time for more.
Warm all the kitchen with thy love,
And light it with thy peace;
Forgive me all my worrying, and make
All grumbling cease.
Thou who did'st love to give men food,
In room or by the sea,
Accept this service that I do;
I do it unto Thee."

MOTHER: Sayings of the Sages**W. P. WILKS**

The mother's heart is the child's schoolroom.
—Beecher.

Mother! How many delightful associations cluster around that word! The innocent smiles of infancy, the gambols of boyhood, and the happiest hours of riper years! When my heart aches at the world's wickedness, and my limbs are weary, and my feet bloody, traveling the thorny path of life, I am accustomed to sit down and close my eyes, and send my spirit back to the days of early life.

—Thomson.

If I had no other reason for being religious, I should earnestly strive to be so for the sake of my aged mother that I might requite her care of me, and cause the widow's heart to sing for joy.

—Hooker.

Maids must be wives and mothers to fulfil
The entire and holiest end of woman's being.
—Frances Anne Kemble.

The love of a mother is never exhausted,
It never changes, it never tires.
It endures through all; in good repute, in bad repute, in the face of the world's condemnation.

A mother's love still lives on.

—Washington Irving.

I have been a professional teacher for nearly forty years. I have therefore specialized in mothers. Some are rich, some are poor, some are clever, some are dull; but they are all alike in their attitude toward their sons. Their love is inexhaustible, and no unworthiness or misconduct on the part of their sons can destroy it.

—William Lyon Phelps.

All mothers are rich when they love their children.

There are no poor mothers, no ugly ones, no old ones.

Their love is always the most beautiful of Joys.

And when they seem most sad, it needs but a kiss which they receive or give to turn all their tears into stars in the depths of their eyes.

—Maurice Maeterlinck.

A mother is a mother still,
The holiest thing alive.

—Coleridge.

Happy he

With such a mother! faith in womankind
Beats with his blood, and trust in all things
high

Comes easy to him! and tho' he trip and fall,
He shall not blind his soul with clay.

—Tennyson.

Helps You May Order for Mother's Day

1. Bulletin issued by The Goden Rule Foundation, 60 East 42nd St., N. Y. C. Contains suggestions for addresses, quotations, poetry, music, and a resume of plans in various parts of the country.

2. Gift Book, entitled, "Mother: Heart Songs in Prose and Verse." The contents in the booklet were gathered and published by Junius Morland Martin, Salem, Iowa. No price given for information.

3. "Do You Spank Your Children" by Gary C. Myers, 1000 Elbon Rd., Cleveland Heights, Ohio. A bulletin reprint from the April, 1903 issue of Forum, 10c.

4. Mother's Day Cuts for newspaper and periodical announcements. Ask your local newspaper publisher to contact "Editor and Publisher, 1700 Times Bldg., N. Y. C."

Candle-light Services

Dramatic services for the young people service in the afternoon or evening of Mother's Day are popular. Also, the program preceding the Mothers and Daughters banquet may well be a dramatic service. The chief service for the morning of Mother's Day should be a formal service, with a formal address by the pastor.

Many churches lack talent to carry out programs where definite character parts must be portrayed. Yet, each organization in the church has some talent, and this may be organized into one group for informal programs. Candle-light services are impressive. The properties and platform settings can be arranged several days before the service, and there is no need for special rehearsals.

One plan that may be carried out in any small congregation is to make a list of the mothers in the membership. Ask the young people to solicit from each family the money required for the type of candles you desire to use. After the size of candles has been determined, and the candles ordered, have the young people make a paper collar for each candle (bond paper preferably) to fit around the bottom of the candle.

Each collar should have written upon it the name of the Mother in whose honor it is given to grace the service. The board sockets, with the paper collars fitted into them, may be arranged in any position in the chancel or near the communion railing that you may choose. One mother should be chosen to occupy a seat of honour during the service.

All the members who are providing the candles should congregate somewhere to form a processional with lighted candles immediately after the prelude. The processional should proceed to the chancel, the candles should be received by especially appointed attendants and placed in the sockets bearing the collars with names inscribed. As the candles are put in position, the bearers find seats, and all other lights are dimmed for the special invocation and familiar hymn.

If any members whose mothers have gone to the higher life desire to have candles lighted at the service in honor of these mothers, these

candles should be of larger size and specific color, and special attention should be called to them during the service.

Schools of Sacred Music

For two weeks, August 12 to 24, any person interested in this phase of Church work may attend the session at Winona Lake, Indiana. If your service drags, you will derive enough benefit from two weeks at this delightful place to make the effort and cost amply worthwhile. Write to the registrar for a bulletin.

At La Jolla, California, Dr. E. H. Wilcox will conduct a six week term for the purpose of teaching Church Music, at the International Bureau of Religious Music. The course will be a thorough one, including private singing lessons, choral rehearsals, interpretation, music theory, and appreciation. Clergymen and choirmasters are especially urged to investigate this opportunity.

Encouragement for Pastor and People

The following paragraphs, "Looking Backward" and "Looking Forward" appeared in the weekly bulletin of the Winfield, Kansas, Christian Church. Rev. Percy R. Atkins, pastor, is alert to the need for an adequate appraisal of fine co-operation.

Looking Backward

Sunday was one of the greatest Easters this church has ever known. The attendance throughout the four services taxed the building to its entire capacity. There were 2747 people at all the services of the day. At the early morning pageant at six o'clock, there were 686 present. The pageant was beautifully presented by the sixty people taking part. The music was fine, too. The Sunday School went beyond the aim, there being 775 people present, and every class and department had excellent records. In the Men's Class of 175 there were five states represented among the visitors, and in the entire school there were 88 visitors. The morning service was most worshipful and the building was again crowded. The service at night brought another overflow congregation.

Looking Forward

Easter for this year is history. From now to Pentecost this church enters upon a new program. From January to Easter it was to emphasize primarily Evangelism. From now until Pentecost, we will emphasize Evangelism, but also conservation. We must conserve our gains. We must cement our membership the more strongly in Christian fellowship. Next week after the elders' meeting we shall be in position to publish the entire program as outlined by them. Watch next week's issue of the *Christian*. Between now and the culminating event of Pentecost, these special things are in line. Union Prohibition meeting, addressed by a Canadian on the subject of "The Canadian System of Handling the Liquor Problem." Mr. Spence is a Canadian journalist and a well-informed one.

The first Sunday in May the Lenean Players will be with us at the evening service and present their annual play. This, as always, will be

a pleasure to the church and we are glad to welcome their return.

The second Sunday in May will be Mother's Day, when we expect to go beyond all previous records in attendance and results. The Wednesday following will be the annual mother and daughter banquet, served by the men, the program arranged by the Women's Council. It was a great success last year. We anticipate a greater one this year.

The third Sunday in May will be Pentecost Sunday, and this will be a great day in the history of this church. The first Pentecost brought us the greatest institution of the world, this Pentecost again, we shall be in the spirit of gratitude and love towards our Heavenly Father for all His benefits to us. The first Sunday in June is Children's Day. The next three months will be full ones, and will mean much to the church. "Put First Things First."

Regional Rally Service

The plan for a *Regional Rally* between Easter and Pentecost is gaining favor in many sections of the country. All the participating churches concentrate on the Evangelistic activity of "every member get a member." Pastors exchange pulpits on Sunday Evenings, during the Rally.

Spiritual Inventory

A mimeographed chart, bearing a drawing of a large thermometer with the following scale of temperature, was sent to the editor by an enterprising reader, and although it is not signed, it may give other readers an inspiration. Here it is:

Taking My Spiritual Temperature

Desiring to promote my own spiritual good and be of greater service to my fellow men, I freely and fully devote part of my time to this cause. This purpose I will indicate by placing cross marks in the circles of the Spiritual Thermometer.

100 degrees, and how they are divided in your spiritual pulse:

1. 15 minutes each day in Bible study and prayer, 14 degrees.

2. Daily prayer for self, pastor, church, church members, and persons who should unite with the church, 13 degrees.

3. Attendance at both morning and evening service, 11 degrees.

4. Attendance at Mid-Week service each week, 10 degrees.

5. Attendance at Sunday School every Sunday, 11 degrees.

6. Tithing the income faithfully, 13 degrees.

7. Win one person to Christ between now and Pentecost, 14 degrees.

8. Subscribe to my denominational paper, and reading it, 5 degrees.

9. Serving the Church in any capacity open to me, 9 degrees.

Name _____ Address _____

It is our opinion that any member who will sign such a list of "degrees" will keep check upon himself and reflect the resolution in his

attitude toward the church. Why not try it in your church?

The Belmont Covenant Plan and How it Works

Under the title, "What the Readers Say" you will find a letter from Rev. Charles S. Fees, Bordentown, New Jersey, in which he expresses his reaction to the article on the Belmont Covenant Plan, written by Charles Haddon Nabers. Here is Dr. Nabers's detailed description of how the plan worked in his church. You need this information, and Dr Nabers is gladly making it available to you. Dr. Nabers says:

"I am delighted to reply to your questions in regard to the Belmont Covenant Plan.

"It took a little more than a month to get the congregation to adopt the plan. It was first presented to the officers? They were asked to think it over, study it, pray about it. At the next monthly meeting I asked them to endorse it, and recommend it to the congregation. After MUCH discussion they agreed to do so, many of them frankly believing we would have no response. But I refused to take it to the congregation unless they had in officer's meeting agreed to participate themselves. We have 40 officers. 37 of them signed cards to tithe for 13 weeks.

"I preached one Sunday a straight sermon on Malachi 3:10. "A Crime, a Curse, and a Cure." The next Sunday I preached on the Belmont Covenant plan, had cards in the pews, and stated that the pastor and officers were not asking the congregation to enter anything in which they themselves had not already embarked. About a hundred cards were signed at the close of the service.

"Later on a picked group of the officers—those who were enthusiastic on the plan—canvassed a picked number of the congregation. The rest of the cards came in. We have 177 cards representing 315 of our congregation. This is about a half of our regular givers, and not quite a third of our entire membership.

Here is how it has worked:

Offerings in January 1934 without tithing	\$1,214.00
1935 with Plan	2,464.55
Increase	\$1,250.

Offerings in February 1934 without tithing	835.00
1935 with Plan	2,528.00

Offerings in March 1934 without tithing	2,102.00
1935 with plan for 3 Sundays and two more to come.	

"In other words the total offerings at First church without the plan for the first three months of 1934 amounted to \$4,151.89. For the same time this year we have had offerings of \$7,337.07, and we have still two more Sundays in the quarter. So far then we are \$3,185.18 ahead of last year.

"The high water mark in offerings was last Sunday when the offering was \$1,066.07.

"The result has been that since the beginning

of the year we have paid the current expense of the church, local and benevolent, and been able to pay \$3,200 on past due obligations. We know that by the end of the month we shall have another \$1000, or more to apply in similar fashion.

"Last week we had our annual Every Member canvass for the year beginning April 1st, 1935. It is as yet incomplete, and we do not yet know how we are coming out with raising the budget. But in looking over the cards handed in, I noticed 33 which were substantial increases over pledges made a year ago. Of this number I saw that all but 6 were signers of the Belmont Covenant pledge. I mention this to indicate that it does not hinder the canvass which comes along later. One of the surprises was to see one subscription raised from \$26 a year in 1934 to \$260 a year this time.

"It works around here even better in the smaller churches than in one like mine of 1100 members.

"Take two examples, both in this country. At Fountain Inn, S. C. the church has 163 members, 87 of whom signed tithing cards to begin February 1st. In February 1934 the entire offering at the church was \$93.00. In February 1935 it was \$262.00.

"Greer, S. C. Presbyterian Church for the 20 weeks before the institution of the plan had an average offering per Sunday of \$28.00. During the seven weeks the plan has been in operation there, the average offering has been \$118.06. The church has a note due of a thousand dollars, and they were unable to pay even the interest on the note before starting this tithing campaign. Now, so an elder of this congregation told me, they will pay nine hundred dollars on the principal of this note.

"It raises the money, but the biggest result is the transformed spirit of the people. Pessimism and defeatism are driven out. Spirituality grows.

"I shall be very glad indeed to answer any further questions you may have in mind, and wish you success and joy in trying it in your church. It has never yet failed to work, so far as my knowledge goes"

Dedication Day for National Council of Federated Church Women

This Council represents a membership of 23,000,000 women throughout the United States, and the Dedication Program for Ascension Day is an outstanding event in the council year.

In asking ministers everywhere to join in this nation-wide Dedication Service, the chairman says:

In the thinking of the Church, every day of our Lord's sojourn in the flesh was a "Jewel Day," but on certain days Heaven's spotlight was turned and Heaven and nature combined to blazon their significance. Such days, so divinely attested, should form the Church's diadem of "Jewel Days" and it should be its duty and glorious privilege to commemorate them.

The women of the National Council have chosen one of these "Jewel Days," Ascension

Day, for their national assembly day. They have chosen this day because it was then that the Church received her mighty mandate to evangelize and Christianize all areas of life under the authority and in the power of Christ. They have called it "Dedication Day of the National Council of Federated Church Women."

The National Council calls upon the church women of this country to observe this day each year, either on or near Ascension Day, and to make of it a great rallying day of the Protestant Church Women throughout the country to the service of God and man for the purpose of rededicating themselves to the task of "seeking to establish a Christian social order in which all areas of life shall be brought into harmony with the life and teachings of Jesus Christ."

Pastors may secure detailed programs and special suggestions by addressing their requests to the National Council of Federated Church Women, R. A. Long Building, Kansas City, Mo.

On Memorial Day

We "cover them over with beautiful flowers." That is good, but it is not enough. A truly memorial spirit is not satisfied with merely strewing flowers once a year upon the graves of those who fought the battles to preserve their country's precious heritage and have answered their final call. A real appreciation of that service results in a consecration of one's self to the highest interests of the land for which they struggled and for which many of them paid the price of sincere devotion. Our country today is threatened by greed and fanaticism and hatred of law. Many in positions of power would despoil our land for their own gain and their own gratification. Unwise reasoning leads to efforts which would undermine the foundations of our government and produce its downfall. In such circumstances we should not stand idly by and see the disaster. We should not allow indifferent ease or selfish interest or even personal fear to compromise our efforts to promote righteousness and law and sobriety and right relations between men. This is the vital message for Memorial Day.

*Rev. D. W. McQuiston,
Spokane, Washington.*

Annual Memorial Service

Rev. Frank B. Everitt, Second Presbyterian Church, Cranbury, N. J., planned the following service, held in the open cemetery on Memorial Day. He says, "In a country church, some years ago, we started this kind of a service, and it grew until a thousand or more people attended. Some said it somehow took away the dread of dying. The cemetery was always put in shape for the service, the floral tributes were beautiful. It can be made an impressive service, but should not be popularized, as it will take away the solemnity. The confessional response is appropriate for any type of service, as is the Creed, with Scripture for same."

Program

Hymn ----- "Now the Day is Over"
Recitation—"At the Set of Sun"-----
Evening Prayer----- Pastor
Selection ----- Girl's Choir

Confessional Response:

Leader—Hear me, O Israel; the Lord our God is one Lord, and thou shalt love Him with all thy heart and with all thy soul and with all thy might.

Response—I believe in God, the Father, Maker of Heaven and Earth.

Leader—There is one mediator between God and men, the man Christ Jesus.

Response—I believe in Jesus Christ, His Only Son, our Lord.

Leader—There is one body and one Spirit, even as ye are called in one hope of your calling. No man can say that Jesus is Lord, but by the Holy Ghost.

Response—I believe in the Holy Ghost.

Leader—For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, bond or free.

Response—I believe in the Holy Catholic Church.

Leaders—But now are there many members, yet but one body. Now are ye the body of Christ, and members in particular.

Response—I believe in the Communion of Saints.

Leaders—In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace.

Response—I believe in the Forgiveness of Sins.

Leader—But now is Christ risen from the dead and become the first fruits of them that slept. For as in Adam all die, even so in Christ shall all be made alive.

Response—I believe in the Resurrection of the Dead.

Leader—He that believeth on the Son hath everlasting life. And this is life eternal to know God and Jesus Christ whom He hath sent.

Response—I believe in the Life Everlasting.

Selection ----- Brass Quartette
Address -----

Memorial Response, in Unison.

For we know that if our earthly house of this tabernacle be dissolved, we have a building of God, an house not made with hands, eternal in the heavens—Which hope we have as an anchor, both sure and steadfast, and which entereth into that within the veil—Let us hold fast this profession of our faith without wavering; for He is faithful that promised.

*Calling the Roll:

For Brainerd Cemetery

For Westminster Cemetery

Poem—"Crossing the Bar."

Hymn—"Jesus, Saviour Pilot Me."

Taps.

*The service was a union of two congregations, and a member of each congregation was appointed to read the roll call of those departed, the remains resting in two cemeteries. The names were printed on the back of the program

Remodeling Season.

Cooperating in the rehabilitation program of the Federal Housing Administration, Johns-Manville Company, building material manufacturers, have prepared a five-reel talking motion picture on house remodeling entitled "Before and After." This picture is being shown by Bell & Howell 16 mm. portable talkie projectors to building contractors all over the country to inculcate practical ideas of house improvement.

"Before and After" is different from ordinary pictures especially in that after two reels have been run the house lights are turned on and a booklet is distributed to the audience. The film is then started again, with the house lights still on. Four hundred feet of film are run, reproducing sound but no pictures, the sound being the voice of a narrator taking the audience through the booklet page by page. Following this, the remainder of the film, consisting of pictures and sound, is shown with the lights off.

The contractors who see and hear the film, stimulated by the ideas and information so graphically conveyed, are enabled to make an effective presentation of the Federal Housing plan to remodeling prospects. Ask the Bell & Howell Co., where you may see it.

Motion Picture Catalogue

Bell & Howell Company has just issued a 16 mm. projector catalog which is of especial interest to all concerned with motion picture projection because of the astounding progress in projection equipment which is reflected in its pages. Illustrated and described is the new, powerful Filmo Auditorium Projector, the first and thus far the only 16 mm. projector to employ a 1000-watt lamp. It takes 1600-foot reels, and thus has sufficient film capacity for giving a one-hour program without rethreading.

Also presented in this catalog is a new 750-watt projector, moderately priced, but also offering 1600-foot film capacity. There is also the Filmo JS, fully gear driven, even to feed and take-up spindles, with 400-foot film capacity and 750-watt illumination. The Filmo S 750 and 500-watt projectors, priced remarkably low for machines of Bell & Howell quality, are also presented, to say nothing of the Bell & Howell 16 mm. sound-on-film reproducer which is scoring such a hit for educational, entertainment, and commercial purposes, and the B & H Continuous Projection Attachments, used commercially with both silent and sound projectors.

This compact 16-page catalog will be sent free of charge on request.

Root faith in Thy love, O Father God, until storms' strains fibre our souls like oaks which thrive when winds whip them. We thank Thee, O Friend Unfailing, that the sun may shine into every day, joy may triumph after every contest; progress occur however tough the test, and the peace of trust possess each hour as it comes.

WORLD'S LARGEST TUBULAR CARILLON FOR NATION'S TALLEST CHURCH-OFFICE BUILDING

See Cover Picture

REV. JOHN EVANS

On Easter Sunday morning, April 21, the loop district will resound with the strains of resurrection day music from a new carillon nearly 400 feet high in the tower of the Chicago temple at 77 West Washington street. The announcement was made by F. R. Thielbar, trustee of the temple, architect for its board, and W. W. Dixon, secretary of the temple.

The carillon, it was announced, will be the largest one of tubular construction in existence. It will have 40 tubular bells, two bells for each note over a range of nearly three octaves. The Easter hymns will ring out in dedication of this set of chimes.

Electric Player for the Chimes, permitting either playing by reproduction rolls or by hand.



Gift of William E. Turner

The carillon is the gift of William E. Turner, member of a pioneer Chicago family, to the temple and the First Methodist Episcopal church, which has its place of worship on the first floor of the temple building. Mr. Turner made the gift as a memorial to his father and mother, John and Sarah Turner, and his sister and brother, Mary P. and John V. Turner. The elder John Turner, who was of English birth, settled in Chicago in 1836.

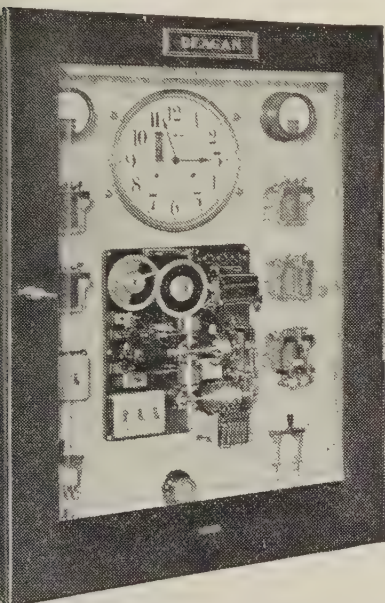
After the great fire of 1871, in which the Turner home at 210 Michigan street was destroyed, the family took up its residence at a farm on what is now Addison street. This former farm home, now within the city limits, is still the residence of William Turner, who is 72 years old.

Sound Problems Explained

In making the announcement of the gift of the memorial chimes Mr. Thielbar recounted the problems which had to be solved before the

chimes could successfully be used at a height of nearly 400 feet above the street. The first problem was that of volume without overtone dissonance, he said. After long study, Mr. Thielbar said, it was determined that the tubular type of bell would offer the best solution of this problem. He added that the tubular type, for such a purpose, would also better distribute the sound.

The second sound engineering problem, Mr. Thielbar pointed out, was that of tone reflection, which would carry the sound from the great height downward. Locations of surrounding skyscrapers were taken into account, he said, but even greater attention was given to the construction of special sound reflectors in the octagonal tower on which the church's spire rests and in which the carillon will be placed.



This Automatic Chiming device sounds the chimes every quarter hour and may be adjusted to give any desired time for chiming.

Two Sets of Bells

Geographical directions of the sound of the chimes under stress of loop conditions, Mr. Thielbar explained, also had to be taken into account. For example, in a single set of chimes, he said, a bell might sound well to the north, vaguely on the east and west, and not at all on the south. The answer to this problem, Mr. Thielbar said, was in the development of two identical sets of bells over the range.

The fact that festal seasons of the year will have heightened musical effects for loop visitors was also discerned in Mr. Thielbar's announcement. Provisions, he said, will be made for broadcasting the carillon through special amplifiers at the street level.

In addition, he said, amplifiers will be put into the auditorium of the church on the first floor so that the bells may augment the great organ and choir. Hours and quarter hours also will be rung by the chimes each day.

The carillon is now under construction in the plant of J. G. Deagan, Inc. An impressive

dedicatory service will be held on Easter Sunday under the direction of the Rev. Dr. John Thompson, pastor of the church.

Largest Cross Ever Erected, in East

The Easter "Sunrise" Service at the Temple University Stadium will be the first of its kind along the Atlantic Coast. The huge cross will be seventy feet high and will be illuminated its entire length.

Dr. Ross Stover said he hoped that the great cross might be erected at least two weeks before Easter so that Philadelphians might view it at night. It will be a beautiful spectacle.

Although the "Sunrise Service" itself will begin at 6:30 a. m. on April 21st, there will be a Pre-Service in which there will be dramatically portrayed the scene of the women who came to the grave on the first Easter morning. The Pre-Service will begin at 6:00 a. m. The Trumpeters will be stationed at various positions outside the Stadium and will render echo selections.

Two hundred ushers will arrive at the Stadium at 5:00 a. m. and will be ready to serve the thousands who attend. The Stadium will seat 36,000 people. All of the seats are free.

Homer Rodeheaver, who has been in the South will come to Philadelphia for this Sunrise Service and will lead the Congregation and the great choirs in their singing. The eminent soloists, Olive Marshall, Fritz Krueger, the Graham Sisters, and others will sing, not only with the choir, but also in the Pre-Service from 6 to 6:30 a. m.

Mr. Edward MacHugh, the WJZ Gospel Singer, will come to Philadelphia from Boston and will sing Easter Gospel selections and also his theme song.

The Ten Harpers of the Dorothy Johnstone Baseler Harp Ensemble will be seated on a Super Platform and will be heard in special numbers and also with the great choir and congregational singing.

Dr. Ross Stover will speak on the subject, "Earth's Gladdest Day." Dr. Stover explained that the choir of two hundred will start their Processional from one side of the Stadium at 6:00 a. m. The ladies will be robed in white and the men in black, and children dressed like angels with trumpets will lead the great procession. During the procession trumpets will play in the distance. The choir will proceed through the Temple Gates to the top of the Stadium and the men will first take their position which will be that of a huge black cross, then the children will be seated in positions which will form a circle, about the cross, then the ladies dressed in white will complete the white background.

Amplifiers will carry the entire program to the farthest seat in the Stadium and even beyond the wall.

A scene of a tomb will be constructed near the Great Illuminated Cross, from which an angel will appear, meeting the women as they come to the tomb.

The PRT will put on their full time schedule to carry the thousands to the Stadium. Spe-

cial buses are being provided for those communities which arrange for them.

The DeMolay will march in Cross formation in the Center of the Stadium while the Great Congregation sings "Onward Christian Soldiers."

WHAT READERS SAY

Sermonic Literature for Children

Dear Mr. Ramsey: I want to express my full appreciation for the exceptional amount of trouble your office has taken in answering my query concerning sermonic literature for children.

I have received many book-lists and catalogues as well as communications addressed to me in person, the latest one received this morning from The National Association of Book Publishers. It is helping me to get the books I shall want with the limited means at my disposal.

Again with thanks for your kindness and thoughtfulness, I am, sincerely and gratefully yours, Rabbi Isador Signer, 28 Beaumont Street, Brooklyn, N. Y.

The Mother God

Mr. Magill's astonishment at the story concerning Ian MacLaren and the Catholic woman "adoring" the "Mother God" is nothing compared to my own. That Ian MacLaren should agree to such a proposition is astounding. That a Catholic should make such a statement is even more astounding. And to learn that the Catholic Church ever taught such a belief would be most astounding. That such a teaching has ever occurred in the Catholic Church from the earliest fathers to this day would be news to me, and I have made extensive studies of Catholic Philosophy, History, and Moral teachings.

Catholics do pray to the Blessed Virgin Mary, Mother of God (note the word *of*) but they do not adore or worship her. They do venerate and honor her on account of her peculiar relationship to Jesus Christ, who is God, but adoration and worship belong to Him alone. That is Catholic teaching.

There is no doubt in my mind that the woman in the story asked Ian MacLaren why he didn't pray to the Mother of God, not the "Mother God," and that somewhere a misquotation or misunderstanding has occurred.

In fairness to Catholics this point ought to be explained, if for no other reason than to disabuse some Protestants of the idea that we adore any but God Himself.

I stand shoulder to shoulder with Mr. Magill, in his astonishment, and indicated wrath, and I am a Roman Catholic. Yours sincerely, Frank H. Chadbourne, Pine Street, Barton, Vt.

Dear Sirs: I am just writing to thank you for the March number of *The Expositor and Homiletic Review* which I received. And I certainly thank you for sending me this good number. I would certainly be taking this magazine yet, but finances with me are such I am unable to at the present time. This number of the maga-

zine is just chuck full of good things that are so practical for the wide awake preacher. Just keep up this good work. The service you are rendering the ministry is surely great, and when I can see my way clear I want the journal again.

With kindest regards to you, I am, Rev. O. I. Breaw, Evangelical Church, Chaseley, North Dakota.

Dear Sirs: I am interested, tremendously, in the article, "The Belmont Covenant Solves the Financial Problem" which appears in the current issue of *The Expositor and Homiletic Review*.

I am trying to work out the idea for my church. I have written to Rev. G. L. Whiteley and am waiting for his reply.

I would like to get in touch with Dr. Charles Haddon Nabers, the writer of that most excellent article. I do not know his address. Will you be so kind as to address the enclosed letter to him, and start it on its way?

Then, again, just a word to you. I have been a subscriber to *The Expositor* for something like twenty years. I wish to say that that article moved me and inspired me as possibly no other article has done in all the time I have been reading your valuable and stimulating magazine.

With Dr. Nabers I join in expressing best wishes to you, and continued and increasing success in your great work. I, too, am glad the pressure is easing up a bit. May it, indeed, ease up MUCH more.

Very cordially yours, Charles S. Fees, Trinity Methodist Episcopal Church, Bordentown, New Jersey.

Bulletin Board Slogans for May

Wishing without working is sterile.
The stagnant pool gathers the scum.
Keep active if you would keep happy.
Poverty easily overtakes idleness.
Only by gathering may one increase.
Anyone can begin, the few keep going.
Praying, alone, never made piety.
It is easier to dam a stream than a river.
Beauty needs no cosmetics.
Charity and narrowness are strange bedmates.

The silent one is never a slanderer.
You can rest only when your conscience does.

Not until we forget happiness will it come.
A friend you buy may be bought by another.
Where you see a fault you see small love.
No man is good or bad—he is good and bad.
Drink may dim, darken, deaden and damn.
You will soon hate him whom you wrong.
What poor promise does hypocrisy propose.
In your conduct trifles are not trifles.
A small cut may make a large sore.
Short pieces of fibre make the long rope.
Marching to music one tires most slowly.
Lacking fire, walk more in the sun.
The small tree falls at the first stroke.
Wisdom is the only way to peace.
It is easier to keep peace than make it.
A fine kennel never nourished a dog.

FOR CHOIR AND CONSOLE - - MAY

PRELUDE

Communion	Batiste
O Sacred Head	Bach
Festival March in F	Duval
Andante in G	Batiste
Prelude in F	Lemaigre
Allegro Guiblante	Federlein
Temple Prelude	Petralli
Meditation	Harris
Andantino	Lemare
A Memory	Gillette

OFFERTORY

Ave Maria	Schubert
Communion in E	Faulkes
Consolation	Mendelssohn
Hymn of the Nuns	Lefebvre-Wely
Offertory	Batiste
Pastorale	Becker
Ave Maria Stella	Grieg
Berceuse	Guilmant
Menuet Gothique	Boellmann
An Den Fruhling	Grieg

ANTHEM

Unfold Ye Portals	Gounod
Bread of the World	Stainer
O Holy Jesus	Lvoff
O For a Closer Walk	Foster
My Heart Ever Faithful	Bach
If Ye Love Me	Simper
Come Weary Pilgrim	Tozer
O Saviour of the World	Matthews
The King of Love	Protheroe
I Will Dwell in the House	Eville

POSTLUDE

Grand Choeur in C	Rogers
Toccato	Marks
Fantasia	Schubert
March Religieuse	Gounod
Fantasia on 'Duke Street'	Kinder
March Romaine	Gounod
Maestoso	Mendelssohn
Introduction "A Minor"	Holloway
March Solenelle	Rockwell
Grand Chorus	Dubois

CHURCH BUILDING AND EQUIPMENT

ELBERT M. CONOVER, Director of the Interdenominational Bureau of Church Architecture

Building the Sanctuary

AS SOON as Christianity was allowed a legal existence in the Roman Empire, Christian people began to erect temples of worship. The marvelous Cathedral of Santa Sophia in Constantinople was erected in the 5th century. Many other notable buildings came into existence in the early centuries of this New Faith.

Christians did not always build "auditoriums." The room with curved pews, slanted floor, music-hall platform, gaudy decorations, curved balconies and other theatrical features were injected into American church architecture during a period of artistic darkness. Church designers apparently reasoned thus: "the theater is an auditorium," "the church is an auditorium," therefore, we will design the church on theatrical lines," which they did with a stockade of dummy organ pipes providing the principal scenery.

Architectural education did not come into existence in this country until comparatively recent years. Those who wished to be professionally trained in architecture had to go to Europe, and Europe was not building churches. The Protestant churches that were isolated from European influences became encumbered with an impedimenta of illogical and discordant church architecture.

Today the Protestant churches are realizing that the human soul needs worship as well as sermons. They are realizing that the service of public worship fails to achieve its objective if

the worshippers leave the sanctuary without having realized the Divine Presence. The immortal soul must communicate with the Soul of the Eternal, else it languishes with a hunger that is more than hunger.

But a prominent pastor asks: "Will not the emphasis on worship detract from the highly important ministry of preaching?" Another asks: "Will the Holy Spirit not be frustrated by fine architecture in its efforts to reach the human soul?" One might reply that the Holy Spirit apparently has had a rather difficult time in many of the church buildings which we have been using for the past two generations. Do we not remember that Isaiah's life-changing vision was received in the great temple? Let us not forget that John Wesley's heart-warming experience in the little prayer meeting room was preceded by a remarkably impressive afternoon service in the magnificent Cathedral of St. Paul's in London. More than fifty Methodist Episcopal pastors have stated over their signatures, that a better sanctuary architecturally greatly enhances the ministry of preaching.

A district superintendent in a western conference recently lamented the fact that nine-tenths of the pastors in that conference have the depressing knowledge that doubtless their entire ministry will have to be centered in church buildings that are positively ugly and detrimental to effective worship and preaching. Walls and windows with garish and offensive

colors, terrible acoustics, bad ventilating and heating arrangements, improper planning for administering the sacraments, have fettered the churches of this conference so that all their work is severely handicapped.

Every pastor and candidate for the Christian ministry will do well to concern himself regarding the architecture of the sanctuary. Every sermon preached, every evangelistic appeal made in the church and the ministration of the sacraments will be measurably affected by the architectural environment of the room.

There are churches in which one feels a strange influence such as is possible only in a place that seems to be "holy ground." And there are certain rooms in which one is glad to conduct services of worship and preach.

Architectural environment in the sanctuary is not a luxury but a positive need. The smallest and simplest house of worship may be made effective and suited to its purpose. We must realize, however, the seriously important achievements that should be accomplished in even the simplest service of worship.

Suppose we think for a moment of worshipping where there are no buildings erected for the purpose. One would naturally turn to such influences in nature as would enable him to worship in such a way that the soul would realize itself. The glory, the strength, and quiet of the mountains, the peace and repose of the lakes, the stirring power of the ocean, and the beauty of the flowers and skies would be requisitioned to assist one in his communion with the Divine Presence. *It is the problem of the church designer to make the sanctuary so effective that when one enters it from the great out-of-doors, he will not feel inclosed or trammelled but rather uplifted and inspired.*

What does the worshipping soul require in the sanctuary? There should be a sense of mystery and awe so that one will experience and apprehend the limitless resourcefulness for his spiritual needs. There must be a sense of shelter and assurance to provide the confidence and composure of the mind. The soul that worships the Creator of order and beauty, wishes to find in the sanctuary a sense of harmony and appropriateness. One needs to realize a sense of penitence, devotion, and of hunger for God, seeking inspiration, courage, and the highest idealism. The problem of church design becomes a special task requiring unusual devotion and talent.

In the room to be dedicated to the highest experience of the human soul, divine worship, how can we secure an architectural environment that will accomplish the complex and yet perfectly logical experience of worship?

The consideration of essential importance in the design of a sanctuary may be described by the word *proportion*. The smallest room may be properly proportioned; that is, it may have the proper relationship of length, width, and height. The well proportioned room needs little added decoration in order to make it effective. In a sanctuary one wishes to perceive a sense of propriety and fitness. This means that all sham, disharmony of color or design, and all

pretention must be eliminated from the room just as the gargoyles on the outside of the medieval cathedral indicate the expulsion from the House of God of all evil and ugliness.

The right way is the best way in church design. Rooms that are too wide in proportion to their length are likely to be bad acoustically, because the sound of the voice travels forward much more rapidly than laterally. Making the room too wide increases the cost of constructing the roof spans, consequently requiring heavier walls to carry the unwarranted weight of the roof. Rooms that are too high in proportion to their width also cost more to heat. Slanting floors, curved pews and platforms serve no legitimate need and cost much more to construct. Large and illy proportioned window openings increase the cost of the buildings as well as the cost of heating and of cyclone insurance.

The careful use of symbolism helps one to recollect and reappropriate the great facts of the faith. A row of pillars within the sanctuary increases a sense of progress toward a greater ideal. A beautiful chancel window (not necessarily an expensive one) helps to give a sense of aim and objective to one's devotion.

The pastor is as truly justified in insisting upon a suitable sanctuary of worship as he is in expecting a correctly translated Bible or a sound curriculum of religious education.

EVERY CHURCH SHOULD HAVE A BUILDING PLAN FITTED TO ITS INDIVIDUAL NEEDS

The Interdenominational Bureau of Architecture of the Home Missions Council is Prepared to Render the Following Services to any Church, Large or Small.

I.—Preliminary Services:

Before securing even rough or outline plans for a new building, or a remodeling enterprise much important work needs to be done if the outcome of the project is to be satisfactory in every way. *The following services are offered by the Bureau without any charge to the local church.*

1. A blank is furnished the church upon which information describing the local needs and conditions is given.
2. A thorough study is made of all the conditions affecting the work of the church, the financial resources available, population served, programs needed, etc.
3. A proposed building program based on the study and guided by years of experience, is prepared and submitted with definite suggestions and advice regarding cost and finances.
4. The recommendations will usually be illustrated by blue prints of outline plans prepared for similar projects, illustrations of church buildings and rooms and equipment.
5. The offices of the Bureau or of the consult-



Architect's Drawing of West Addison Community House, Center, Pa.

ing architects may be visited for consultation.

The above services will guard any church small or large, regardless of location, from the pitfalls and errors that cause regrets in connections with church building enterprises.

II.—Further Services:

If the local church agrees that the Director should visit the field the church will usually be expected to pay the traveling expenses of such a visit. In connection with this visit the Director will have an exhibit and, wherever possible, a stereopticon lecture will be given illustrating what other churches have done.

When it is decided that one of the consulting architects visit the field, a fee will be charged in addition to the traveling expenses. The amount of this fee will depend upon the size of the project. Usually the amount paid for such services will be a part of the regular cost of architectural service and will not be an extra charge against the church.

In every case a church will be informed in advance of the amount of all fees and such a visit will not be made except upon the invitation of the church with all obligations agreed to in advance.

If a church has secured plans from other sources and would like to have them studied by an expert church architect, the Bureau will be glad to arrange for such a study. Usually a small fee will be charged for this service.

III.—A Service of Fundamental Importance to All Building Projects:

The following services so very essential to a successful building enterprise may be provided:

1. Confer with the building committee, official board or other representatives of the church regarding all the requirements and conditions of their building program.
2. Provide preliminary plans indicating how the building problem may be solved.
3. Have the preliminary or tentative plans revised and redrawn until they shall conform to the final approval of the building committee.
4. Have a set of final preliminary plans prepared. This set of plans will indicate in addition to each floor plan, two cross sections and blocked out plans of each elevation.
5. A perspective sketch and black and white sketches for use in making cuts or lantern slides for use in connection with the financial campaign will be prepared.
6. Counsel the church regarding the selection of architects to render complete architectural service and to review the working drawings and specifications.
7. Prepare furniture and equipment program, advise regarding interior decorating, acoustics, etc.

All the above indicated services may be secured at a charge that will not increase the regular cost of architectural service.

Other Services Available

Through the Bureau of Architecture every required service in connection with a church building, rebuilding or relocation project may be secured. The services of experts with wide training and experience with church building projects in every part of the country are made available. Qualified architects for full and complete service are recommended, visits by architects or engineers to advise regarding building projects may be arranged. Counsel on building materials, equipment, glass, wood-work, chancel remodeling, organ installation, acoustics, lighting, ventilation, etc., may be secured.

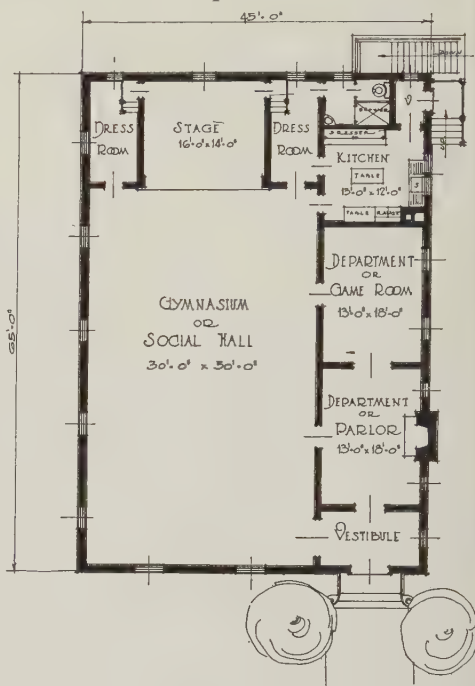
The Interdenominational Bureau is not committed to any certain style of architecture or standardized building plan. Every church, even the smallest, needs its own individual study and plan. The use of stock plans would result in monotony and possibly the repetition of plans in the same community.

Correspondence with Bureau before doing anything else will doubtless guard against causes for later regrets.

Leadership in Church Building

Ministers and church workers during the next several years will be required to render a much needed leadership in church building. Under the direction of the Bureau, stereopticon lectures are given and exhibits of church architecture are displayed at conferences and conventions, theological seminaries, colleges, young peoples' assemblies, pastors' institutes and other gatherings. The lectures describe the evolution of Christian architecture; Building

the Seven-Day-a-Week Church; Building for Worship, Religious Education and Christian Fellowship; the Pastor's Leadership in Church Building; Young People and Church Building, and various other topics are covered.



Floor Plan of West Addison Community House

T H E P U L P I T

THE MODERN CHALLENGE TO MOTHERHOOD

T. E. ALLEN

Text: Ezekiel 16:44. "Behold every one that useth proverbs shall use this proverb against thee: as is the mother, so is her daughter."

MOTHER'S day is in danger of being drowned in a sea of bathos. The florist, the manufacturer of greeting cards, and the candy makers; all of them soft hearted in expression, and long-headed in shrewdness, have helped to make mother's day a day of sick-

ly sentimentality. All that could be said in honesty, and much that need not be said, about mothers, has been said long ago. Since the greatest tribute to motherhood ever penned is halting and inadequate, I shall pay a practical tribute today—the tribute of acknowledging our desperate need of an educated, sacrificial motherhood in these times.

Theoretically, the task of a mother in training her children should be easier than ever

I do not wish to burden you with statistics. I do wish to give you one set of figures, too touching to need extended comment. I refer to child suicides. In three recent consecutive years the rate of suicides of children under fifteen was as follows: 477, 797, 959, and 1051. Here are the tragedies deeper than words. Here are the youngsters, unable to cope with the modern world who hanged themselves, or shot themselves, or slipped into some river, because they could not face life. Most of these were not hungry for food. There was a deeper hunger—one that forced them to take their own lives.

We need to recognize that a modern youngster, with his teeth, tonsils, food, sleep, all checked and normal, is still unfit to survive in the modern world. We need to recognize that the same child, taught correctly in school, with his mental attitudes and reactions checked, is still tragically unfit for the struggle of life in modern society.

We need to come back—we are forced to by failure—to come back to the "old-fashioned" conviction that no child is effectively trained for life without being brought into a vital fellowship with God, and this is a mother's supreme and most rewarding task. The awful indictment of this generation of parents is that we give our children everything—except God.

Join any group of intelligent mothers discussing the problems of children. You will hear about Vitamins A, B, C, D; you will hear of tomato juice, adenoids, and crowded teeth. All honor to mothers who study and read, who give their children the benefits of the pediatrician's research. This is a part of motherhood's task today, but only a part. For mothers are not starving their children for food. If any mother did this, the neighbors and the humane society would see that the child was fed.

The heart breaking starvation is a kind which the law cannot touch. It is the starvation for companionship and love—the horrible, modern starvation for God.

Go to a parent-teacher's meeting. Hear the splendid discussions regarding courses of study, books to read, advice on mental attitudes and habits. Find out what fine work is being done for our children in the public schools. Again, all honor to the mother who keeps abreast of the best modern thought on education. This is a part of her task, but only a part. Remember those pitiful children who took their own lives. One of them killed himself after he had won the highest award for excellence in his class. He was not deficient mentally. He was starved for love—for God.

I repeat, if you did not feed your child, the law would take a hand. If you kept your child from school, the truant officer would see that he was returned to his class room. You can, however, starve your children spiritually; you can withhold the knowledge of a loving heavenly father—and some of you are doing this monstrous thing—and yet you can pose as a mother who is doing her task well.

How can you fulfill your complete task? How can you bring your children into that natural, vital fellowship with God without which they are unprepared to face life? Remember our text—"As is the mother, so is her daughter." Unless you are in daily communion with God, unless He is real to you, you cannot do it. You cannot give what you do not possess. There is no course of study entitled, "How to bring your children to God," in fifteen lessons—or fifty. You cannot bring your children to God by washing them, handing them a penny for the collection plate and ignoring Him in your life and your home. "As is the mother, so is the daughter,"—our children, in the long run, will have no more religion than we have.

The modern challenge to motherhood is the

eternal challenge—that of being godly women. How odd that old fashioned phrase sounds! Women who know and love God; women who pray; women whose hearts are pure; women whose lives spread faith and joy and love by the example of daily living.

Let me show you what I mean. About five years ago I went to a hospital to visit a mother whose first child had been born. She was distinctly a "modern" girl. Her home was about average, for young married people. When I came into the room she was propped up in bed writing. "Come in," she said, smiling "I'm in the midst of house-cleaning and I want your help." I had never heard of a woman house-cleaning while in a hospital bed. Her smile was contagious; she seemed to have found a new and jolly idea. "I've had a wonderful chance to think here," she began, "and it may help me to get things straightened out in my mind if I can talk to you." She put down her pencil and pad, and folded her hands. Then she took a long breath, and started. "Ever since I was a little girl, I hated any sort of restraint. I always wanted to be free. When I finished high school I took a business course and got a job—not because I needed the money—but because I wanted to be on my own. Before Joe and I were married we used to say that we would not be slaves to each other. And after we married our apartment became headquarters for a crowd just like us. We weren't really bad—but we did just what we pleased." She stopped for a minute and smiled ruefully. "God didn't mean much to us—we ignored Him. None of us wanted children—or we thought we didn't. And when I knew I was going to have a baby, I was afraid." She stopped again and looked puzzled. "Isn't it funny, the things you used to think?" She had almost forgotten I was there, she was speaking to the old girl she had been before her great adventure. Then, remembering me suddenly, she went on. "Where was I? O yes—well—things are different now. I'm not free any more and I don't want to be. And the first thing I must do is to clean house." Here she picked up the sheet of paper lying on the counterpane. "That's my house-cleaning list. You see, when I take Betty home from the hospital with me, our apartment will be her home, not just mine and Joe's. And it isn't fit for her now. Certain things will have to go, for Betty's sake. And I've got to house clean my heart and mind. I'm not just myself, I'm Betty's mother. And that means, I need God. I can't do my job without Him. Won't you say a prayer for Betty and me and Joe, and for our new home?"

And I saw in her all the mothers of today, mothers in tiny apartments, and on lonely farms, mothers in great houses, and mothers in suburban cottages, who are meeting the age old challenge—that of bringing their children to the love and knowledge of God. And I seemed to see our Saviour, with his arms full of children of far away Judea, saying to that mother and to all mothers, the old invitation, so much needed in these times, "Suffer the little children to come unto me and forbid them not, for of such is the Kingdom of God."

THE OPEN SECRET

C. F. BANNING

"The open secret of the realm of God is granted to you." (Moffatt). Mark 4:11.

A SECRET is a bit of news with a tang of mystery about it. An open secret is something not everyone knows, but they may know or find out if they are willing to take the trouble. For example, the open secret regarding Government is that it is not for or by the people, but largely for and by the politicians. The open secret regarding the World War is that its causes were purely economic. The open secret regarding the next war is that it is being planned by the munition makers now. The open secret of the Christian Church is that we have often been more eager to argue about Jesus or to defend Him, than we have to obey Him.

Our text this morning follows the parable of the sower. The Palestinian way of answering questions is the indirect method of using parables and stories. Jesus often answered a question with a parable as He did in this case. Afterward the Twelve came to Him and asked the meaning of the parable. Jesus said that the crowd were religiously asleep, spiritually insensitive. They wanted to be fed and entertained, but they were not seeking the better way of life. There is an open secret, good news, for those who are spiritually alive, for those who are willing to seek. So Jesus told the Twelve the open secret. This open secret is the good news of the gospel. Jesus did not come to give good advice, but good news. He did not come to compel men to obey the law of a by-gone day. He invited men to share the open secret of a better day to come. In these days when we hear so much bad news we should remind ourselves of the good news. When we have held before us the law constantly we need to remember the gospel. When most of the open secrets are about scandals, dishonesty and corruption, let us think of the open secret of the reign of righteousness.

I

It is an open secret about God. Men have thought of him in many ways. The Greeks thought of him as a sensual earthly monarch. The primitive savage thought of him as one who could be influenced by magic. The Jew conceived God as a solemn Judge sitting on a great white throne, dealing out rewards and punishments. A good many people today think of God as a glorified Santa Claus who plays favorites.

Jesus came and said, "You want to know about God? I will tell you what he is like. Think of the best earthly father you can possibly imagine then multiply that by infinity and that is God." He is far better than the best conception that we have of an earthly father. His children sin but God is not angry and anxious to punish. He is heartbroken and

ready to forgive, and there he stands at the gate anxiously peering down the road day after day, hoping that that wayward prodigal boy will come home. If a child were to ask his earthly father for a fish would that father give him a snake? Of course not! If he were hungry and asked for bread, would his earthly father give him a stone? Not if he loved his child at all. How much more then will your wise Heavenly Father give good gifts to them that ask Him."

That was the open secret about God. He is not a despot. He is not angry. He is not one who is far away to whom you must go on pilgrimage. He is not a stern judge. He is a loving father and every last child can find a place in his loving heart, can whisper their cares in his loving ear, and hear his loving voice. Not everyone knew it. Not everyone knows it today. They that have an ear for the things of the spirit hear the good news. They that hunger and thirst after righteousness are fed.

The day I said goodbye to my mother, as I entered the Army, we were in Philadelphia. She was quite sure that she would never see me again, that I would never come back. As I left her she gave a sharp cry and one could almost hear the heart strings tear. That is the open secret about God. When you and I go off into the land of neglect, when we hate others, when we save ourselves, the heart strings of a loving father are left torn and bleeding. His love is far greater than a mother's could be, and therefore his suffering is far deeper when you let some habit, some wrong spirit, some selfish motive, some neglected opportunity, slip in.

II

There is also an open secret about men. Life was cheap in Jesus' day. The Jews said that the Gentiles were as spittle in God's sight. The Romans and Greeks considered only Roman citizens, aristocrats, and freemen, as being of any value. The slaves who made up a large percentage of the population were unimportant, and if a slave displeased her mistress she could plunge a dagger into the slave's heart, and no one asked any questions. If a child was born and the parents did not care to take the trouble to raise the child it was left to die. People wondered how long it would take a lion to kill a strong man so they gathered thousands of people in the arena, put a lion and a man together in the arena, and watched the fun.

In an atmosphere like that Jesus came with an open secret that was indeed good news. In the sight of a loving father nothing is of value in comparison with the life and welfare of his son. In the sight of a loving father nothing matters if his children suffer. "The Sabbath, the most sacred institution," Jesus said, was made for man, and therefore must take second place. A sheep is of no value compared to a

man. Even the whole physical universe could not balance the scales when a human soul is at stake. That is good news. Whatever men may think of me, whatever men may do to me, however cheap and worthless men may consider me, however men may degrade me, my Heavenly Father loves me and thinks I am of more value than this whole physical universe.

I once asked a group of men this question—"Suppose that on the day the Empire State building was completed they should have discovered one of the workmen caught in an elevator shaft somewhere and the only way to get him out alive would be to destroy the entire building. What would you do if you had to choose between the building and the man? Which would you choose?" Some began to argue that if it was just a workman he was not worth much, that his family could be cared for better than he could care for them, that thousands of people whose life savings had been invested would lose, that hundreds of people would be put out of work, all for one man. Then I asked a second question, "Suppose you discover that the man down there in that shaft was your own son, what then?" The arguments all closed. That father did not care about all the money he had spent, the time he had wasted, the torn clothing. He loved his son and wanted him back, even though he had been a prodigal.

What a feeling of security, what a source of joy, what an assurance that is to us today. No matter how the stock market goes, no matter how our mortgages may drop, or banks fail, I am of more value in the sight of the ruler of this universe than all the banks and stocks and mortgages in the world.

III

It is an open secret about life also. What is life for? What is its meaning? What is the design. Where is there a purpose in the universe? We seem to be on a treadmill. No, here is the good news, the open secret of the Kingdom that is slowly but surely coming. We are children of a king and we have an inheritance which is incorruptible and eternal that does give meaning to life.

At Glenobin, Pennsylvania, there is one of the finest herds of horses in the world. They are all thorough-breds. Their food is accurately measured every day, they are exercised regularly, their stables are warmed. These horses are given the best possible care, yet they never do any labor. They are never hitched to any burdens. They never run any races. They live a life of ease. What is the purpose? These horses produce in their bodies anti-toxin. Germs are injected into their blood-streams. In overcoming these germs the horse produces a strong anti-toxin. After a few days a quantity of blood is taken from their veins and a serum is made from it. A few months ago in California an epidemic of diphtheria started. A telegram was quickly sent to Glenobin and a plane was dispatched with a quantity of anti-toxin. Twenty-four hours later that serum was in the blood-stream of scores of children, and instead of thousands of children suffering and hundreds of deaths there were forty cases and no deaths.

Now you see the meaning of that herd of horses?

Life sometimes seems meaningless to us but God has implanted in the lives of those who trust and obey Him his Kingdom. As a grain of mustard seed it grows as we attain more of his will, his spirit, and his likeness. As those horses produce serum that saves lives, so the Christian in his life has a cure for a sick world, a salvation for those in need. Without that, life would have little purpose. So life becomes rich and meaningful.

Recently a woman at Reno sued her husband for divorce and one of the items in her complaint was that her husband bought her a pair of glasses at the five-and-ten cent store. There are a good many people who spiritually are using five-and-ten cent store glasses. They see no meaning in life. There is no vision of eternity. There is no faith or hope. They have never experienced the love of a Heavenly Father. They have never learned the open secret of the Kingdom of God.

IV

As a matter of fact what I have been saying is that Christ is the open secret. Christ is the answer to all that I have said. Who was Christ? He was the one sent from God to tell the good news. How did we learn the good news about God's love? Christ taught it. How did we learn that in God's sight we are of infinite value? Christ taught it. Who told us how we could attain victory over life and death itself? Christ is the way, the truth, and the life. He is the good news. God was in Christ reconciling the world unto himself. In other words the loving heart of the father was trying to win back the hearts of his sinful children. Man was also in Christ trying to find that loving Father.

So many people have said that they could not understand the meaning of the atonement. Suppose there was an epidemic in one district of our city and that there was a doctor nearby who knew how to cure those who were sick. If that doctor had a heart of love would he not go into that suffering district and cure those who were sick? Suppose there was a neighborhood where the children were growing up in ignorance and superstition and suppose there was a wise teacher there. If that teacher had a heart of love would she not gather those children about her and try to teach them the better way? Suppose there was a famine in a neighborhood and there was in that neighborhood a man of wealth. If that man had a heart of love would he not use that wealth to feed the hungry? Would he not share with them? Well, here is a universe stricken in sin, suffering the consequences of its own ignorance and neglect. In this universe there is a God. If that God has a heart of love would he not do all that he could to save those who are suffering from sin? Christ is the answer. That is the atonement. God could not keep out of the struggle. That is the good news, that God did enter, that he sent his son.

Shortly after I went to the Army I was sent to the Fourth Officer's Training School. There

with five hundred sixty other men we started a three and one-half month training course to become officers. It was a hard, gruelling course. I lost twenty pounds. When the course was over there were only two hundred forty of us left. I remember the day in Camp Gordon, Georgia, when we came back from a long forced march, hot, tired and worried, and there we

found that the telegram had come. We were appointed Lieutenants in the United States Army. That was good news to us. So to anxious, discouraged, defeated, fearful men Christ comes and says, "Listen. God loves you. He will forgive you. He wants you. He needs you. His heart yearns for you and I will give you rest."

MOTHERS—YESTERDAY, TODAY AND TOMORROW

A Sermon for Mother's Day

GORDON W. MATTICE

A YOUNG girl in her teens was being examined for church membership by the officers of a certain congregation. "Do you want to be like Christ?" was the straightforward question of one of the deacons after some preliminary conversation. For a moment the girl hesitated as if puzzled, then she lifted her eyes frankly to meet those of the speaker. "I don't know," she replied slowly and thoughtfully, "I guess I never thought much about that." Then with a look of love and tenderness in her face, she added, "But I know—I want to be like—my mother."

I—MOTHERS OF YESTERDAY.

The thirty-first chapter of Proverbs is one of the gems of the Bible. It says in a few words exactly what each one of us believe. It tells the story simply, yet profoundly. This is not a picture based on fancy, but on fact. It is a photograph from real life, a composite picture, a picture of home, for there can be no real home without Mother. The qualities of industry, sympathy, kindness, wisdom of speech, kindly counsel are expressed here and each one of us can fill in the outline from the life of our own blessed mother. The secret of these qualities and the success of this mother is in the phrase "feareth the Lord." This word "feareth" means reverential trust, with hatred for evil. How our mothers trusted God, and how they hated evil!

You might call this a picture of an old-fashioned mother. But these qualities are never out of date. They are stones in the foundation of society. The conditions and externals of motherhood have shifted but the attributes never—they remain.

George Adams tells of a friend who went to a photographer in New York and presented an old daguerreotype, and asked if the picture could be restored. It had become so faded and corroded that the image was almost completely obscured, and the surface appeared to be a hopelessly discolored piece of metal. Taking it to the workroom, a certain solution was poured upon it, and then subjected to heat. Slowly the image appeared on the polished surface in all its original sweetness and charm. You can imagine the joy of the man when his mother's

picture was restored to him. That which he thought hopelessly lost, was brought back again. How splendid that an old picture could be restored, but how much more important just now that we make sure the characteristics of Motherhood are brought back into operation. We need a process of restoration here.

II—MOTHERS OF TO-DAY.

In a recent issue of the "Presbyterian Advance" there appeared an almost brutally frank letter titled, "When Will Mother's Day Come?" When will the day be really what it should be? When will mothers enter into the deepest longing of their souls and see the fruit of age-long labors? When the Day when society no longer frustrates the purposes and shatters the dreams of mothers? How can we, with our crime statistics, our holdups, our kidnappings and our shootings, turn aside to respect Motherhood? Human selfishness and neglect still stand between the dreams of mothers and the realization; the greed and hate of men still take their toll of childhood for their own base ends. Our slums, our wars, our machines of commerce, rob the cradle. While we pay tributes of praise for mother devotion, she bows, in tragic grief over the wasted forms and stunted minds of those who might have been so like the children of her hopes. What if with our flowers and words we could bring to the mothers of today the opportunities and privileges they crave for their children? Then Mother's Day would have come at last.

Archibald Rutledge recounts an incident of his childhood in Carolina. Not content with hearing mockingbirds sing from the cedars, he caged a young one to have a musician of his own. On the second day, he saw the mother fly with food in her bill to the cage. This pleased him for surely the mother knew better than he how to feed the young bird. The following morning the little captive was dead. When he told this to an ornithologist, he said, "A motherbird, finding her young in a cage, will sometimes take it poisoned berries. She thinks it better for the one she loves to die rather than to live in captivity."

A mother said to me, when we were talking about a wandering boy and the depths to which

he had sunk. "I would rather see him dead than in such a condition."

Let us make this a real mother's day. Let us pledge to the mothers of today our strength and might to do away with the things that change their dreams into tragic nightmares. Until we have ended wars, have subdued vice, controlled the liquor traffic and brought into being a social order that will truly honor our mothers, Mother's Day can never come.

III—MOTHERS OF TOMORROW.

How true it is that women are largely responsible for what men do. Reflect on the crimes and heinous deeds men have performed—they have robbed, cheated, defrauded, killed. Nine cases out of ten they have done it for a woman.

Many a man who could be honest in business is so driven by the desires of his wife for money and position that he has bought these at a terrific price. Many a man who would be clean has yielded to the almost irresistible power of woman. Behind every great man you will find a woman—a loving mother, a devoted wife. Look through a biographical dictionary and you will find that almost every great man will accredit his inspiration to a woman. Consider the opposite. If one is true, so must the other be also. Women are responsible for what men do, and the men for what the women do.

You women have it within your power to make or unmake men. You can help them to become saints, or like devils. How will you use this influence? What fashion will you set? How will you rule?

It has been said that "we commonly assume that the mother instinct will make all women good mothers." But instinct will by no means insure the right kind of motherhood. Instinct supplies the impulse, but that impulse must be directed by intelligence and reason, cultivated by experience, and express itself wisely. St. Paul tells us that there is a zeal that is not according to knowledge. Most of the instincts with which human beings are equipped must be improved and directed by the human mind and conscience. Motherhood is no exception to this rule. We need to realize that the best mothers are those who take their native endowments and work hard at the task of properly developing and expressing them."

What you parents do for your children, for the physical, mental, emotional, social and spiritual life of your daughters will fit or unfit them for motherhood. Girls must keep their bodies and minds and equip their hearts with the goal in view. By the way they are living in their teens they are insuring success or failure as mothers.

Just now we need desperately a revival of the Christian home. We have sold out to the highest bidder and have lost most of our home joys and sanctities. There is a breakdown in respect for law and order—it is because we have failed in the discipline of the home. No nation can make good citizens out of people who have never learned obedience and consideration for

the rights of others. There can be no real America without the real home. The better homes you build the less prisons and other institutions we shall have to construct. You are challenged to elevate the marriage relations. The mothers of tomorrow shall have to choose between following the fashions of Hollywood or those of a gentle loving mother of Nazareth!

The home as an institution is fighting for its life. The supreme asset of the nation is being handed to you. What will you do with it? The unfinished task is yours. Sometimes I shudder when I think of the responsibility upon your young shoulders—But I have faith.

Mothers of tomorrow—You hold the place next to God in our future, for if a man does not respect and love His mother, neither will he love and respect God.

The brilliant Harvard professor, William James, has warned us that it is a very damaging thing to receive an impression without giving that impression an adequate and commensurate expression. If you go to a concert, hear a lovely song that moves you, are moved by oratory, a picture or a worthy example, act upon it or you are worse off, as though you had never been stirred. Do something, if it is only to give a drink to a child or a chair to your old grandmother—but DO SOMETHING.

On my desk I keep this motto, *A Sermon Is Not an End in Itself—Preach for a Verdict!*

What is your verdict this morning? You give flowers, gifts, candy? It is well that you do. But are we giving what our mothers really want? Are we the kind of children our mothers want us to be? Are we doing the things they bid us do? Are we living as they taught us to live?

We tend to allow our lives and our religion to become one of "day" emphasis. We have Be-Kind-to-Animals Day, Fire-Prevention Day, Eat-Apples Day, Patriotic Day, We keep the festival of Christmas one day, and rejoice in the Resurrection one day, and then live the rest of the year as though they had never been. Will we do the same for Mother's Day? How many of us do exactly that thing!

How better can we honor Mother than by doing every day in her name for other mothers and children the things she would do—the acts of graciousness she would perform so abundantly, and so lovingly—if it were in her power. Unless we do these things we shall stand before the world as miserable hypocrites.

"Let every day be Mother's day,
Make roses grow along the way
And beauty everywhere.
Oh, never let her eyes be wet
With tears of sorrow and regret,
And never cease to care.

A day for her? For you she gave
Long years of love and service brave,
For you her youth was spent.
There was no weight or hurt or care
Too heavy for her strength to bear.
LET EVERY DAY BE MOTHER'S DAY.
—Guest.

THE YOKE OF YOUTH

A Commencement Message.

CHARLES HADDON NABERS

(Lam. 3:27).

GO back with me to a book in the Bible which receives little attention either from the pulpit or the Sunday school.

It is a book which was written by an old man who dwelt in a difficult, daring day. It is marvellous literature, judged simply by style. There is an alphabetical arrangement of verse and chapter which will cause any modern writer to pull hair and bite nails in any attempt to imitate.

But the author never permitted a wonderful way of saying a truth to interfere with the truth. If there is sheer genius in his manner, there is sheer inspiration in his matter.

The book is Lamentations, and the particular verse contains these words "It is good for a man that he bear the yoke in his youth."

WHAT IS A YOKE?

Youth wants its terms clearly defined. Much theological argument and political difference and economic discussion would be abolished if those engaged in it had a clear-cut idea as to the real meaning of words they use.

What is the yoke mentioned by Jeremiah? It brings at least three suggestions to modern youth, not one of which can be carelessly discounted.

The yoke is a link with the past. It is to allow guidance from somebody in the rear. There was a time when I bore down on this truth heavily when I talked to young people; now I touch it lightly, for I have had to answer, or rather to face, for I have not answered, some mighty disconcerting questions from young men as to what sort of a world we are leaving them. True, you are the heir of all the ages, and you are yoked to the past; but the light does not fall so brightly upon the past for you as we would like for it to fall. We did make a mess of things; we leave you a muddled world. At the same time, you have to live in it, and if those who have walked a bit ahead point out places where the going is rough, and pull on the yoke to keep you out of mire and quicksands, it is good to have the yoke. The writer of the epistle to the Hebrews saw himself in the presence of a great crowd of witnesses; the crowd has increased, and all clamor to tell you how and where each went wrong, to guide you safely over the dangerous part of the journey, and to show you glory which you might miss.

There is sanity and poise in a life consciously yoked to a guiding hand of experience. Other-wise life is wild.

The yoke is to link one with a task. The yoke permits a larger load to be pulled, and pulled farther, than if there were no yoke. In a world like this, loads must be pulled. Because too many people have been drifting along without

any task, because work is politely bowed out of the scheme of things, gradually of course, in sixty hours a week, then forty, and now thirty, and who knows what tomorrow? Because of this tendency to avoid loads, to escape tasks—in this we see much of the trouble which has dropped on this 1935 world. A speaker this week said truly: "People need to read Poor Richard's Almanac (teaching thrift) instead of looking for help in the passage of an act of Congress." Last week Aunt Het said: "If you go to church these days wearing a new hat, you cannot escape the suspicion of getting government money."

One of the great sermons to youth is on the theme: "Be not afraid of that which is high." It is a message which the world needs, but needs not so much as this message: "Be not afraid of that which is hard!" In Elizabethan England the sons of Britain set forth unafraid for impossible projects, and successfully completed them. In early American history our leaders gave themselves to the gigantic job of carving an empire out of a wilderness, and neither unclimbed mountains nor uncrossed streams allayed their enthusiasm nor stemmed their courage. Not all tasks are physical; in the realm of the mind men are as much shirkers as in the world of muscle. The old negro was asked how he put in his time in his little cabin. His reply was: "Sometimes I sits and thinks, and sometimes I just sits." There needs to be less of that, and more of real thinking, thinking things through, and acting in the light of the conclusion.

The yoke therefore is to link one with a task, for without such yoke, life is inefficient.

The yoke is to link one with another. Two are yoked together. In the fields of Palestine you see strange yoke-fellows: cows and donkeys; oxen and camels. All are unequally yoked together. The yoke teaches them how to pull together, one of the hardest lessons mortals have to learn. Some men are born in the objective case, and remain there. They are so pleased in opposing people that they won't even eat food which agrees with them. It is said of Senator Borah that he is so fond of being different that if anybody seconds a motion that he makes in the Senate he will withdraw the motion. Star playing is not so valuable in the winning of games as constant co-operation and teamwork. You would not be obliged to yoke with others if you dwelt on a desert island, but even there a Robinson Crusoe meets and needs a man Friday.

WHY BEAR A YOKE IN YOUTH?

If youth wants terms defined, it also demands the reason for any rule. After what, comes why? Fair question too, for God gave you common sense to use in the interpretation of His rules. Why a Yoke in youth?

It is good for a man to bear the yoke in his youth for the yoke is to youth as a compass to a ship. The compass does not destroy the freedom of the vessel. The compass makes for a wider freedom in that it furnishes the information which allows freedom. So with the yoke of youth. It points, like the compass, to the north, but like the compass, it indicates all directions, and youth can go any direction. After a fight in Belgium, Henry Van Dyke, Minister of Holland, was standing on a hill back of the Belgium lines, looking toward Brussels and the portion of the country overrun by the German army. By his side stood King Albert, planning to march back to his capital. Asked by Dr. Van Dyke: "What road does your majesty expect to take to Brussels?" King Albert answered: "There are three possible roads. The left one by the sea is low and muddy, and an army travelling there might be thrown into the sea. The road to the right leads over the hills, but its very long. The third road leads straight ahead; down that road we go." The yoke is the compass which furnishes direction and choice to life.

It is good for a man to bear the yoke in his youth for the yoke is as a book of rules. It is your Spaulding's Manual in the Game of Life. You cannot play the game without observing the rules. The railway train quits running immediately it leaves the track. The man who departs from the rules of life quits moving forward. One of the Dons at England's famous prep school, Eton, told me that Eton graduates are never tardy, and have no patience with tardiness. I asked: "Why?" He replied: "We teach promptness here in a way that makes it impossible for the students to forget. If a student for the second time is as much as two seconds tardy, he is given a whipping, and on his next report to his parents is an item, "Local Medicine two pounds." Not only is he punished, but he pays for his punishment. The lesson abides through life." He keeps the rules. In the game of life are rules which must be kept. They are not arbitrary rules, but rules out of experience. When you burst out of bounds, away from rules, leave the yoke, something unpleasant always happens.

It is good for a man to bear the yoke in his youth because the yoke is as a training period for a series of Olympic games. The yoke is dis-

cipline. Nobody likes discipline; everybody needs discipline. You had discipline in school; I am referring to mental discipline! You have been learning from the books. You have been concerned, especially around examination, with the tedium and the boredom of mathematical processes. You pondered over the abominable conjugation of irregular Latin verbs, wondered how Romans ever found time to conquer the world if they had to learn their own language. You had these things in classroom. Why do it? You will never need much of it! You remember hardly any of it! Could you take an examination on it right now? I doubt it! Why keep these things in the curriculum? Why not throw them out? Of course its too late to do you any good, but it might help the lads and lasses coming on. You can't throw them out! These things and five thousand others are tremendously valuable not for what they are "per se," but for the training they give. It was not so much what you learned; but the process of learning that did the most good.

And so with the yoke; it brings that training which makes for pre-eminence in living.

It is good for a man to bear the yoke in his youth for the yoke is as the Foundation on which to Build Your Life Structure. Tawdry tents can be erected on shifting sands; but buildings which rear themselves aloft many stories towards the sky must be built upon a firm foundation.

"Other foundation can no man lay than that is laid, which is Christ Jesus." One greater than all others said: "I am come that they might have life, and that they might have if the more abundantly," indicating the way of approach unto this life. He added another time: "Take my yoke upon you and learn of me. . . For my yoke is easy, and my burden is light." Take the yoke of Christ in the days of youth in laying the foundation for worthy living. You want the biggest things for life; they come the Christian way. You want the best time you can have; Christian living gives it. Something clicks within which more than compensates for the little things surrendered by loyalty to Christ.

Yoked to the best in the past; yoked to a task; yoked to one's fellowmen; and yoked to God is Christ; then live! God will journey with you down the avenue of the years.

SERMON OUTLINES

CLAUDE R. SHAVER

Mother's Coronation Day

And the king rose to meet his mother, and bowed himself unto her . . . and caused a seat to be placed . . . on his right hand. I Kings 2:19.

This brief incident in the life of a busy king, after his own coronation, emphasizes another coronation; viz, that of his mother. So our Government last year honored Mother's Day

by issuing a Mother's postage stamp: the tribute of a great artist (Whistler) to his own mother.

I. Recognition of an unusual form of authority; HOME influence. Leadership of love and sympathy. Lincoln's heritage.

II. Authority of trustful encouragement; what an inspiration! Emily Dickinson's lament, "I never had a mother!" Contrast Coolidge's

memories; epitaph on tomb in Virginia cemetery—"Mary; Mother of Washington"—eloquent testimony.

III. Power of personal example. Grover Cleveland paid tribute. Philips Brooks always cherished it: Recalled hymns of the Sunday evening fireside. Seemed to echo poet's apostrophe;

"Never leave thy little kingdom; never sacrifice its crown:

Though your realm be but a cottage, keep it ever; 'tis thine own.

Let no trespasser invade it; from its door let hate be hurl'd;

For the teachings of the fireside

Rule the forums of the world."

IV. Coronation has the sanction of the Eternal Father. Brings out the best; both in parent and in child. God approved.

"She who rocks the nation's cradles, with a mother's gentle hand,

Writes its statutes, rears its armies, sounds its thunders of command."

Mother Companionships for Life's Journey

After this Jesus went down to Capernaum, he, and his mother . . . and they continued there many days. John 2:12.

Not every professional man has the habit of taking mother on his journeys. While not always possible in person, yet "in spirit." Many sons and daughters are doing that today.

I. Mark of congenial fellowship in finer graces of life. John Fisk found sanction for the principle of immortality in this close relationship between mother and child. Biographers have been able to write a complete biography of this eminent historian and philosopher, compiled entirely from his letters to his mother.

II. Exercises a stabilizing influence; e. g., Mary at the Cross. A popular magazine prints "A Mother's Last Will and Testament," as follows: (1) Confidence in people; (2) Tolerance; (3) Habit of Thinking Straight; (4) Use of fingers as well as head; (5) Outlets for imagination through music, poetry and art: But there should be one more (6) Practice of looking inward and upward. Which Jesus exercised daily: the religious bias.

III. Forecasts heavenly reunions in congenial associations. Chauncy Depew, at the close of a long life, thus regarded his home association: "If I were damned of body and soul, I know whose prayers would make me whole; Mother o' Mine," writes Kipling.

Four Square Citizenship

And Jesus increased in wisdom and stature, and in favor with God and man. Luke 2:52.

A significant statement, handed down from one of the returning soldiers of the World War, was: "It is noble to die for one's country but it is also noble to live for it."

But what is meant by "living"? Not merely to eat, sleep and amuse oneself. Rather, do we find in this record of Jesus, a suggestion for a well balanced life—four-square citizenship. And there is no other country that offers such

advantages for this symmetrical, all-round development, as America.

I. Physical growth here is nurtured as nowhere else. Health clinics, mother pensions, public playgrounds, gymnasia; all accessible aids. And they are offered for peaceful vocations, rather than for war, as in Italy, Germany and Russia.

II. Wisdom of the highest and broadest type is available. Increasing college and university enrollment, per capita, shows how this privilege is appreciated. Made "safe for democracy" not by war methods but by educational processes. These processes include Golden Rule ethics and religious philosophies.

III. Favor with man, or "neighborly" intercourse, is thus developed. Upton Sinclair's campaign in California with socialistic promises, was lost, because his scheme was narrow and unjust to certain classes. Dillinger was branded as "public enemy number one" because of his self centered and murderous individualism. Another soldier boy called attention to a certain kind of Kultur encountered in Europe, as "Higher education without a soul." Selfish politicians today need the broadening and refining ethics of Jesus.

IV. Favor with God follows the discipline of Jesus, not only in his ethics but in his religion. Four-square manhood takes God into account through prayer and conscience; thus do we come toward "the full grown man . . . the measure of the stature of the fullness of Christ. Eph. 4:13.

Compensations of Motherhood

Go nurse the child . . . and I will give thee wages. Ex. 2:8, 9.

Thus was compensation offered an obscure mother for that rare service which was the highest privilege of her life. But the "pay" came not in coins from the princess' hand.

I. There was the warmth of maternal contact with offspring. The tender graces of daily care, watching the first smile, first tooth, and other unfolding virtues.

II. Cradle-side dreams are comforting even if never fully realized. "Mary kept all these things and pondered them in her heart, (Luke 2:19.) "Others grow incredulous. Mothers still believe in us." Also Kipling's Mother O' Mine;" Mary at the Cross.

III. Unsuspected and surpassing life careers; such as came to Moses, Lincoln, Beethoven and D. L. Moody.

IV. Partnership with God the Creator in bringing frail, imperfect human personality to finer and stronger stages of development. Hanna "lent Samuel" to the Lord. What of Mother Monica? Wesley? Also, Frances Willard and her mission for purity and temperance in the home?

Outlines: E. T. EVANS

"God with Us."

Isaiah 7:14-16. A great truth is conveyed to us in the name Immanuel—the name means, "God with us." This was the great and uplifting message of the prophet to the people of

Israel. A message we need in these days. We need to learn that "God is with us."

"God with us," though unconscious of his presence. At the time the Hebrews were unconscious of God's presence, and there can be no moral response to a presence of which we are not aware. Sin made Israel unconscious to a presence which was still among them.

"God with us," a time will come when he will bless his people with a sign of his presence. "Unto us a child is born"—Immanuel. A name that is a pledge of God's presence.

"God with us," at times of adversity and distress. "Butter and honey shall he eat." This means the good of trouble and the bread of distress. In adversity, the message still is, God with us.

"God with us," is a promise and proof of our return to goodness. "That he may know to refuse evil and choose the good. Our end and destiny when God is with us, is goodness. And God's presence is a pledge of our attaining it some day.

The Work of the Spirit

John 3:8. The fact that Christ teaches Nicodemus—a learned man—proves that no one is learned until he is schooled in the things of the Spirit. "Art thou a master of Israel and knowest not these things?" Christ taught him the wonderful things of spiritual life. That the spirit can change human nature and its outlook.

That the spirit is free and unfettered in its work. "The wind bloweth where it listeth." On whom, where, when and to what extent, there is nothing to limit its effects and power.

That the spirit is openly effectual in its work. "And thou hearest the sound thereof." The spirit can not affect men's wills and hearts without they being conscious of it. Its powers are felt and enjoyed.

That the spirit is mysterious and hidden in its work. "But canst not tell whence it cometh and whither it goeth." Who knows where and to what, the work of the spirit leads? What wonderful things are to follow.

That the work of the spirit is revolutionary in its character—"born again." "So is every one that is born of the spirit."

The Marks of a True Worker

John 1:41, 42. Andrew, fresh from the presence of Christ, went out to bring his brother, Simon, to the same presence. Communion with Christ leads to activity in good work. His disciples are always working—leading someone to Christ.

He appreciates the fact that everyone needs Christ. "In the morning he met his brother Simon and told him." When a man feels his need of Christ, he knows every other man needs him. Personal experience teaches us this fact—that our brother needs a Saviour.

He also appreciates that fact that Christ is the Saviour that man is in need of. "We have found the Messiah." A day with Christ convinces Andrew of this—that he was the one expected and looked for—the Messiah.

He appreciates the fact that he must assist others to find Christ and come to Him. "He took him to Jesus." He not only told him of Christ but he led Simon to Him. Went with him all the way.

He appreciates also the fact that on accepting Christ a man is heading for his better life. "Your name is to be Cephas." The old man, Simon, will be replaced by the new man, Cephas. Christ means all this difference—a man comes to his better self and higher life, with Christ—Cephas—rock.

Christ Urging the Cross on Man

Luke 9:23. Man is a great being, and nothing schools his greatness more than the fact that Christ urges him to take up his cross. The cross is the most wonderful thing in life. Life can not be ours without it, and what it stands for. The man of the cross is the king's highway. Man must renounce many things to take up the cross, but he takes up something that is more to him than he renounces.

By this, he urges man to adopt the greatest principle in life. "He said to all . . . take up his cross day after day." He presses upon us the principle of love. A man can sacrifice himself; and live up to the cross. "Christ himself could scarce have bettered that." This may be a world-wide principle. "He said to all."

By this, he urges man to adopt the highest spirit of life. The spirit of love itself. The cross stands for the spirit of self-denial and sacrifice, which are prompted by love.

Christ urges man to take up the highest service in life. The cross stands pre-eminently for what we can make of life, when it is guided by the right principles and spirit. A call to renounce everything that hinders us to serve mankind—all ease and comfort to do a good work.

By this Christ wants us to appreciate the highest life. By taking up the cross we invest this life to higher values of being. The great fear of these days is "the fear of being left behind." The cross roots out this fear—he who takes it up is leading in all directions.

—E. T. Evans.

The Household of God

Ephesians 2:19. "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God."

Introduction: The sacred ties binding members of same household together; blood ties, sacred associations, love and comradeship. Make household a unit. Help to make its standards, its ideals, its hopes, and its aspirations one. How the spiritual life is wrapped up in the family life.

Paul's frequent reference to Church as "household of God." Text. The high privileges and obligations which go with such a relationship.

I. The Church, as the household of God, ought to be greatly concerned about the welfare of each one of its members.

1. Temporal. (a) Health-visits to sick, acts of helpfulness, safeguarding health of community, observance of health laws. (b) Finan-

cial well-being—members of church buying from each other—giving employment to own members—material relief when needed. (c) Social—building up friendly spirit among own members. Opportunities for social intercourse among membership, especially among young people.

2. Spiritual. Personal interesting in spiritual growth of individual members. Visits by pastor, by members of congregation. Participation in services by members themselves. Special attention to those becoming cold or indifferent.

II. Privilege of the Church to minister to the people of the community outside of the Church.

The example of Jesus—his ministry to those outside of religious circle. His reply to his critics—"I came not to call the righteous but sinners to repentance."

Church not a closed corporation. Has definite responsibility for spiritual welfare of

those who live under its influence. Real place in church for personal evangelism—missions—evangelistic services.

Every organization within local church ought to extend its work into homes outside of church.

III. Only as the local Church is led by the spirit of the Christ can it minister effectively to those within and without the Church.

The comment of Jesus, "Without me ye can do nothing." A real place in every community for a Spirit led church. Men will pay little attention to any other sort. Humanity hungry for a Gospel that satisfies. Unless the Church is giving the community that sort of a gospel it has no right to exist.

Conclusion. What, then, is the secret of the success of any church? An organization built around the spirit of the Christ. Love—helpfulness, hope, a passion for souls.

As a household of God is the Church living up to its opportunity?
—P. P. Taylor.

ILLUSTRATIONS

WILLIAM J. HART

Confronted by Mother's Memory and Example

Prov. 1:8. "Forsake not the law of thy mother."

Said Harriet Beecher Stowe concerning her mother (Roxana Foote). "Although mother's bodily presence disappeared from our circle I think that her memory and example had more influence in moulding her family, in deterring from evil and exciting to good, than the living presence of many mothers. It was a memory that met us everywhere, for every person in the town, from the highest to the lowest, seems to have been so impressed by her character and life that they constantly reflected some portion of it back upon us."—*Lyman Beecher Stowe in "Saints, Sinners and Beechers" (Bobbs-Merrill Co.).*

Precious Recollection of Childhood

1 Sam. 1:27. "For this child I prayed."

What is my most precious recollection of childhood? It is that of my mother kneeling at my bedside in prayer; a beam of moonlight illuminating her face with angelic purity.—*Frank Veigh, Toronto, in The British Weekly.*

Keeping Faith with Mother

Prov. 31:28. "Her children arise up, and call her blessed."

Two very brief communications to the *New York Times* by contributors of the Christmas Fund for the "Hundred Neediest Cases" in December, 1933, told the story of loyal devotion to the memory of mother. One reads:

"In memory of my Mother, whose life was devotion to others. Use this if possible for some mother who is making a heroic struggle for others."

The second communication was as follows:

"In memory of Alice A. Cornish, my Mother, who always contributed to your fund, and, although very ill at this time last year, insisted I send a check for her as usual. In keeping faith with her, I will continue to give for her."

The two letters above given appeared on the same day. A few days later came another communication somewhat similar. It said:

"IN MEMORIAM, MARY NUGENT—I am sending this in memory of a marvelous mother, who toiled for many years and overcame countless obstacles to bring up her children."

Another contributor felt that here was something which linked him in a definite way with both of his parents, and said:

"In giving to this Fund I feel that I am still giving Christmas gifts to my father and mother—and I thank you."

Three Happy Experiences in the Life of a Mother

Psa. 113:9. "A joyful mother."

When in Australia in 1926 Gipsy Smith met a mother nearly seventy years of age, whom he had met thirty-two years before when she was a young widow. She was converted in his meetings, and her three boys became Christians later. Two of them became ministers. She said to Gipsy Smith:

"The happiest moment in my life was when I knelt in the Lydiard Street Church and gave myself to Jesus. I used often to go back into the church and kneel in the very spot for blessing and praise. The second happiest moment of my life was when I heard my youngest son preach his first sermon in a Melbourne Congregational Church, and the third greatest moment in my

life was during the Chapman Alexander campaign when I led a young schoolmaster and his sister to Jesus."—*The Beauty of Jesus, by Gipsy Smith, Revell Company.*

"Kiss Mother for Me."

Mark 7:10. "Honor thy . . . mother."

Writing to one of his sisters from London in 1871, John Wanamaker, the Philadelphia merchant, said:

"Will you please kiss dear mother for me and tell her I never forget her and that I love her more and more every day of my life, and only wish I were a better son. God bless and keep you all!"—*John Wanamaker, by H. A. Gibbons, Harpers.*

Sweet Courtesy of Husband and Father

Ex. 20:12. "Father and . . . mother."

The daughter of General Bramwell Booth wrote in the biography of her father:

"Our mother and father were absolutely one in our eyes. I do not remember witnessing a difference of opinion between them on any matter in our presence as children; it became a joke that whichever you asked first about a matter would say, 'What does Mamma say?' or *vice versa*. He had a way of inspiring our best effort, 'to please Mamma,' as she had her strongest plea, 'it would please Papa.' I never heard my father speak impatiently. I never heard him speak unkindly to or of anyone. Sweet courtesy such as his to our mother and to us his daughters is not often met with, but it was part of 'his way.'"

Mother-love Never Fails

Luke 8:19. "Then came to him his mother."

Both father and mother sacrificed their lives in an effort to save their ten-year-old son from a burning building at Fairfield, Conn., late in 1934. Louis O. Selzer and his wife were at the home of a neighbor when their son of seven, Bernhardt, ran in and reported that his brother was trapped in his bedroom by a fire. Both father and mother rushed into the burning building. Firemen found the body of the father in a first floor hallway. On the second floor they discovered Mrs. Selzer with the lifeless body of her son, Henry, clasped in her arms. Parental love had done its utmost, and led to the supreme sacrifice of life in the fruitless effort to save a child.

Mother Who Believed in Her Boys

Prov. 22:6. "Train up a child in the way he should go."

In the story of "The Wright Brothers, Fathers of Flight," the author, John R. McMahon, states that Wilbur Wright was twenty-two years of age and Orville was eighteen when their mother died from tuberculosis. During the last years of her life, Wilbur carried his mother upstairs to her bedroom at night, though she was able to walk down in the mornings. A close tie existed between these two "together with likeness of tastes and sense of humor."

July 4, 1889, death claimed the mother of the Wright family—Susan Koerner Wright. Says Mr. McMahon: "She left her sons a rich legacy—skill of hand and eye of her craftsman parent, original minds, the example of her own ability to create and her sympathetic encouragement of their childish and boyish play-steps toward the making of dreams come true. If she could have seen in a magic crystal the future of her sons standing in the White House beside a President of the United States—or striding down a field with the King of Italy—or with their sister in the presence of British majesty, Edward VII—Orville smiled upon by an emperor and cheered by a mighty host of whom many sought to touch the edge of his garment—would she have shaken her head or with a startled gasp, weeping, have believed? There is no limit to the hopeful imagination of a mother. She would have believed. And she would have taken more joy in their useful service to the world than in the pomp and glory which attended their success."

Cherished Deepest Gratitude for His Mother

Prov. 1:8. "Forsake not the law of thy mother."

General Bramwell Booth, of the Salvation Army, wrote in his Journal:

"Today twenty-four years my dear mother died. Her memory is more fragrant and more powerful to me than ever. If I could only be worthy of her! I think it is given to very few men to be worthy of the mothers who bore them! Shall I prove to be one of the few? I cannot think of her now without the deepest gratitude, not only for her fine example, and the inspiration and influence of her whole life, but also for her self-denials and sacrifices and the thousand and one renunciations which she gladly made for me and for us, her children."—*Bramwell Booth by Catherine Bramwell Booth, Sears Pub. Co., P. 193.*

Inspired by Father's Memory

I Chron. 28:9. "Know thou the God of thy father."

The following appeared in the "In Memoriam" column of the *Methodist Recorder* on the first anniversary of the death of a husband and father, and is a beautiful tribute from sons to father:

"TEE.—In treasured remembrance of a perfect Christian gentleman, a loving husband, and a father whose memory is the greatest inspiration towards the best his sons have. Called to higher service June 8, 1933. Mum, Wesley, and George."

The Courage of Youth

Josh. 1:7. "Very courageous."

A fine incident is given by Virginia C. Gildersleeve, Dean of Barnard College, in an article in the *New York Times Magazine* on "A Dean's Portrait of the College Girl." The writer says that the "outstanding characteristic peculiar to the college girl of the moment is courage." This is true even though "many of them are facing the most appalling financial difficulties." Then follows this illustration:

"That pleasant-looking young woman whom you see walking across the campus has lost her father, and has an invalid mother. The family savings have been exhausted, except for a small mortgage on which they can now get no money. She is doing the family housework and taking care of a little brother. She tries to earn a few dollars, but jobs are very, very scarce, and her studies should take up all the time she is not giving to her family. She has had to borrow nearly a thousand dollars, and now faces, hampered by this burden of debt, that strange, cloud-wrapped future which looks difficult enough to the unburdened. But she holds her head up."

That's courage! Facing great difficulties, she still maintains a smile. Undeclared, "She holds her head up!"

Crimson Rose as a Memorial

Ex. 12:14. "And this day shall be unto you for a memorial."

In an article on Mrs. Mary T. Norton, Congresswoman from New Jersey, and "the first woman nominated to Congress by the Democratic Party," Mrs. Frances Parkinson Keyes, in the *Delineator*, gave this incident:

"Every year there is held, in the House of Representatives, a beautiful memorial service for members of Congress who have died during the course of the year; and as the testimonial to each is pronounced, a glowing, crimson rose is placed in a tall basket standing near the rostrum, until this basket overflows with rich and living bloom. For several years it was Mary Norton who performed this symbolic act."

Surviving Twins of the Civil War

Psa. 37:25. "I have been young, and now am old."

When Otto Affeld, of Brooklyn, New York, and Charles Affeld, of Evanston, Illinois, celebrated their ninetieth birthday in March, 1933, they were reported to be the oldest surviving twins to serve in the Civil War. Both were reported to be still active in business and also in social affairs. Their pictures were shown in the newspapers as they were in 1861, when they enlisted, and also as they appeared at the age of ninety. Sturdy and vigorous young men, in their uniforms, indicated what they were two generations earlier; but the veterans, grey-haired and aged, still stood erect as in a former day.

Loss of Lover and Brother Made Dear the Flag

II Peter 1:15. "To have these things always in remembrance."

Every year this day of holy and high remembrance returns with more impressive suggestion, as our history unfolds and the will of God for our nation is revealed in the outworking of events. A schoolgirl on Staten Island in the sixties, having lost her brother and lover in the Civil War, wrote in her diary: "The Stars and Stripes will always be infinitely dear to us now, after we have sacrificed so much for them." If that was true in the Civil War, it is equally true of all the wars of the republic in which men

have died on red fields for the safety and sanctity of our Flag—the shining symbol of our ideals, our laws, and the genius of our republic. —From "The Covenant of Memory" by Dr. Joseph Fort Newton, in *The Christian Herald*.

The Day of Memory

Ex. 12:14. "And this day shall be unto you for a memorial."

A day of tender memory,
A day of sacred hours,
Of little bands of marching men,
Of drums and flags and flowers.

A day when a great nation halts
Its mighty throbbing pace,
It pays its meed of gratitude
And love with willing grace.

A day when fairest, sweetest blooms
Are laid upon each grave,
And wreaths are hung on monuments,
And banners, half-mast, wave.

A day to keep from year to year
In memory of the dead;
Let music sound, and flowers be laid
Upon each resting-bed.

—Emma A. Lent.

Memory Will Outlive Monument's Inscription

Prov. 10:7. "The memory of the just is blessed."

"He loved his fellow men." This is the English inscription placed on the tombstone of Dr. Willoughby A. Hemingway who was for twenty-nine years a medical missionary under the American Board in Taiku, China. At the time of his death in 1933 scores of Chinese and foreign friends who could not attend the funeral sent letters, telegrams and cablegrams.

Some pathetic incidents occurred during the illness and death of the beloved physician. An old lady, known as "the egg woman," came at dawn to bring a small wreath of paper flowers, which she had made by sitting up all night in her unheated home. A private physician to the governor of a province in the North, who had gained his medical experience from Dr. Hemingway, traveled all night having heard of the illness of his former instructor, and reached Taiku twenty minutes after the death of his friend.

Part of the Chinese inscription on the tombstone of this honored missionary reads thus: "His willingness to sacrifice for public welfare was again demonstrated by his work in warding off the several epidemics and also by raising funds for famine relief in the Province of Shansi. He was honored by the high authorities of the province for his good work. There are numerous other evidences which show his lifelong efforts to do more for the benefit of others . . . He had not worked for himself or his family, and he left no fortune. He was laid to rest by the citizens of this district, and his memory will last longer than the inscription on this stone."

The spirit of consecration to service cherished by this ministering servant to humanity was

voiced in a favorite verse sketched on the Chinese casket in Chinese characters: "Let this mind be in you which was also in Christ." The second verse engraved on the casket was also a favorite, and expressed his faith in the immortal life: "For to me to live is Christ, and for me to die is gain."

The secret of his devoted life was found in these two texts which he loved.

Fifty-Year Search Rewarded

Numbers 13:25. "Returned from searching of the land."

Fifty years were spent by Augustus Kaufman, of Rochester, New York, in an effort to locate the grave of his father, who was a soldier during the Civil War. With the aid of old records, he at last located the same, and in March, 1932, he found the grave near the old Confederate Prison at Andersonville, South Carolina. It was marked by a headstone.

The father left Rochester with the old 140th Infantry, later called Ryan's Zouaves, and was serving with this outfit when captured by the Confederates. Though the son, who had now become an aged man, was able to glean but little concerning the last days of his father, yet he was glad to have his long quest for the grave rewarded.

King Recognized Former Nurse

Isa. 63:11. "Remembered the days of old."

Away back in 1928-29 King George was very ill, and was nursed back to health by Sister Black. Then early in 1932 the King and Queen Mary were visiting the new London Clinic and Nursing Home in Harley Street, the center of the British medical profession, when he caught sight of his former nurse. She was a patient, suffering from a foot ailment.

The King went to the bedside of the nurse, chatted with her for fifteen minutes, and wished her a speedy recovery. It was a graceful thing for the King thus to give his attention and time to one who had aided him in the days when he was fighting his way back to health. Those who minister to our needs merit our appreciation, and this fact was recognized by King George.

Prince Made an Old Woman Happy

Eph. 4:32. "Be ye kind one to another, tender-hearted."

The popularity of the Prince of Wales increases with the years. His thoughtful kindness is characteristic, as shown by an incident which occurred while he was making a trip among the unemployed of Wales, as related by Oscar Leiding:

"Because of her age, a 101-year-old woman, living a bit off the Prince's itinerary, was not able to see him. The Prince heard about her, and made a special excursion out of his way to visit her home.

"Your Highness, you have made an old woman very happy," she told him.

"He replied: 'It makes me very happy to hear you say that.'"

"Standing in Need of Prayer"

James 5:16. "Pray one for another."

At a great meeting held in the Royal Albert Hall in November, 1934, when General Higgins was closing his work as General of the Salvation Army, and when the Duke of York was among the many eminent speakers who voiced appreciation of the work of the Salvation Army and its retiring leader, a cable message was read from his successor, General Evangeline Booth. Said she, in the closing sentence, "I pray fervently for the General as he lays his burden down, but it is necessary that he pray much harder for me, for I am taking it up."

"Let not him that girdeth on his harness boast himself as he that putteth it off." (I Kings 20:11.)

Sportmanship of Parents

2 Cor. 12:14. "That is what parents do for their children." (Moffatt.)

In an article on "Wanted: Parents Who Are Good Sports" in *The Parents' Magazine*, Alice Lord Landon recorded this incident:

"Miss Helen Hicks, the golf star, is a champion who enjoys true support from her family. She knows that her parents are behind her in any contest she may enter and that they want her to win for her own sake and not for any of the reflected glory that may be thrown on them. Helen receives a telegram from her parents in every tournament she enters saying, 'The Victory Cake will be waiting when you return.' And there it will be for a certainty, whether she wins or loses, for these wise parents see no reason for differentiating in their treatment of her homecoming whatever the result of the contest."

Selected His Men Carefully

Judges 7:21. "They stood every man in his place."

Calvin Coolidge told me in the quiet of his Northampton, Mass., law office that such success as credited to him as President was due to the fact that "when there was a job to be done, I found the best man to do it and let him do it." —Raymond Clapper in *The Utica Observer-Dispatch*.

Incompleteness in Life

Matt. 19:20. "The young man saith unto him, All these things have I kept from my youth up; what lack I yet?"

The Rev. James Reid, in discussing the case of the rich young man who sought Christ's advice, gives this illustration, with an application: There is a story of an artist who took his picture to a critic for his judgment. "It is all right," he said, "well executed, the drawing exact, the coloring good. But—it just wants *that!*" It lacked the touch of artistic genius, the difference between the spirit that gives life and the mechanism which is lifeless. *That* was what was lacking in this young man. It was a new spirit he needed, the kindling transforming touch of a new life within. To get it there was just one way. It was to put everything into the melting pot—his possessions, his goodness, his own efforts after the best; and to let one spirit come in to take full control—the Spirit of

Christ. His life was self-centered. That was his trouble.—*The British Weekly.*

Family History of Production, Craft and Art
Gen. 4:20-22. "Jabal . . . was the father of such as dwell in tents . . . Jubal was the father of all such as handle the harp and organ . . . Tubalcain, an instructor of every artificer in brass and iron."

Thus, of the three brothers, one produced primary things, another craftily carved and shaped the roughly cast material made from minerals, while Jubal, being above the ordinary pursuits by which the world really lives, made lovely music. Here in a nutshell is the story of the sweating, patient, heavy-going toilsome one; the superior man of the crafts, and him who creates no earthly product, but sees and hears in wildest dreams those things he will bring to birth and give to men so that pictures, books and music shall live for all time.

"Being acquainted," as the Americans say, we learn the family history of Production, Craft and Art. In modern life they have come to vast, complex, problematic proportions.—*Jack Lawson, M. P., in The British Weekly.*

Mother's Day—Memorial Day

J. J. PHELAN

When Motherhood Bloomed

Prov. 31:28. "Her children shall rise up, and call her blessed."

The wise man was not talking about all mothers! He was much concerned about the qualifications of a good wife and a safe mother for children. Emerson once said, "Men are what their mothers make them;" Napoleon tells the world, "Let France have good mothers and she will have good sons;" Lincoln, "All that I am, or hope to be, I owe to my angel mother." When we behold today, the rise and growth of the aristocratic racketeer, the modern low-brow and "stick-'em-up" gangster, we wonder whether many mothers—for fifty or more years past—are in the same category as those old-fashioned mothers whose memories are "blessed." Many mothers need more praise than they receive, and many need more prayers than they give.

The World's Greatest Singer

Luke 1:46. "And Mary said, 'My heart extols the Lord.' (Goodspeed.)"

The World Magnificat and by a Mother! What a glorious company of holy women, Hannah, Miriam, Deborah, Elizabeth and now the Mother of Jesus—all singing praises to the God of their salvation. These women were not thoughtless and frivolous butterflies, who spend hours upon their outward appearance with hardly a moment's concern of their inward state. They all had *poise, philosophy, and principle*, else, we would not name our children after them. They would hardly qualify as beer guzzlers, "alimony stars," movie goddesses and social go-getters.

When women fully realize the dignity of *womanhood, wifehood and motherhood*—then Mother's Day will burst upon the world with an unprecedented force and meaning. For no nation ever rises any higher than its womankind.

Women as Counsellors

2 Kings 22:14. "So Hilkiah the priest . . . went unto Huldah the prophetess . . . and they communed with her."

When a great crisis in King Josiah's reign arose, he sent a group of chief priests and scribes to inquire the mind of God from Huldah. Women play a great part in the history of the world, and especially the *inspired women of Jewish history*. Rome had sacred women too, but its vestal virgins were far removed from the experiences of family life. *Every one* of the Jewish prophetesses was a *mother, a wife, a poetess, a leader*. They all excelled in POETRY and RELIGIOUS PATRIOTISM. The Song of Deborah alone is one of the noblest expressions of a godly patriotism in all literature. Read Judges (chapters 4-5). Women were never priests, but they could be prophets—a much greater office.

A Woman's Tribute to Her Sex

Luke 1:42. "Blessed art thou among women."

Many beautiful things are being said of our mothers today. We hope they will not be forgotten tomorrow. But what of the mothers and wives of the unemployed in the coal fields? There are thousands of *poverty-stricken mothers* of large families among the southern hills, or the sugar plantations of Puerto Rico, or the Virgin Islands, and among the unemployed all over the world. In many cases, community-chests and other phases of relief and charity will not reach them. We must support Mother's Pensions, Old Age Pensions and Unemployment Insurance. Socialize the "Mother's Day" message. There is abundant material on The Family and Modern Home and above subjects in public libraries.

Our Mother-in-Laws

Mark 1:30. "But Simon's wife's mother lay sick of a fever."

It is poor sportsmanship always to give an ancient bromide and gibe against the mother-in-law. Most people get their ideas of a mother-in-law from a *newspaper cartoon, a movie or a police-court story*. Mother-in-laws have trouble enough without adding to their misery and sorrow. Of course, there are many kinds, and some do wreck the new home—but O, so few! The most of them are delightfully human, sympathetic and helpful. We know this, that the "mother-in-laws" and father-in-laws too have come in rather handy for the past four years, and to thousands of youth. Ruth had a good "mother-in-law" in Naomi.

Mother, the Adjuster

Mark 7:10. "For Moses said, 'Honor your father and mother.'"

This is Mother's Day! Both Moses and Jesus laid great stress on "Honor thy father and mother." There are several ways to "honor" them. The same social problems which concern and affect all of us—become more highly accentuated as they fall upon overburdened and distressed mothers. Why? Because mother more often than father is the *buffer* between the home and outside society. Here are just a few of

mother's problems: the changing status of the female from domestic to non-domestic forms of activity; the new educational and religious emphasis; a highly complex and largely impersonal society, in contrast to the former simple and personal relationships, which were in vogue in her mother's day; the present world of *relative* rather than *absolute* reality, and the difficulty in demanding enforcement of *ex cathedra* pronouncements. There are many more problems, such as an increased standardization of life with its pronounced tendency to "level down" rather than to "level up;" the increase of social problems over social remedies, and the need of civic programs to teach voters and parents new civic duties. When industry allures and corrals the "best brains," it is not so easy for mothers to guide their children into fields of outstanding moral worth and religious idealism.

Sacredness of Motherhood

Matt. 15:4. "He who abuses his father or mother must be put to death."

A few pertinent questions: Are children as respectful of their parents and elders as formerly? What factors may affect or enter into this question? Do we best "honor" our parents through dishonoring their God? Are there not enough "problems" in life without making "problems" of God. Should children be allowed to think that they are the "hub" of the universe and the center of circumference and attraction in the home? What methods are most effective here? Is it true that mothers are more anxious to hear an intelligent discussion on Child Training in the church today (perhaps by an expert) than they would be in receiving a visit from the florist and postman, or even to make an excursion into the sky?

Congratulations, Mothers!

Luke 1:28. "Good morning, favored woman! The Lord be with you!" (Goodspeed.)

Write this upon your heart, the greatest job on this earth is parenthood! Dad may not always be on his job, but *mother* (God bless the name) must always be on the job. The home or family is the basic and primary institution of human society, and will be for a good long time, even though foes within and without, may plot and pray for its downfall. In this earliest of all social groups, mother shall reign as Queen. God originally placed her there and no substitutes or proxies can ever fill her place. And what a job is mother's! Consider her as *educator, adviser, supervisor, housekeeper, maid, janitor, buyer, consultant, decorator, planner, banker, cook, laundry worker and Director of the Day Nursery*. Anything else? Only about a thousand or two other jobs thrown in. If mother "punched in" on her time-card for any one of these jobs alone, Dad's pay-check and that of the other members of the family too would soon suffer paralysis! Let's give our heroine a "good big hand"—as we say. Give here a helping hand, an earnest prayer and the companionable spirit of a healthy optimism. For "Mother's Day" is every day.

Memorial Day

War, Boom, Depression

Matt. 24:28. "Wherever there is a dead body, the vultures will flock."

For nearly 140 years in America, this seems to be the order. During this time we have had *nine major depressions* with a lot of minor ones thrown in. It's been a great stunt to be noisily patriotic when profit was involved. First, a war, then a false recovery, with its false prices, then a false inflation, and then an inevitable *real depression*. But you have *first* got to have a WAR to make the cycle complete. Consult your history, from the time of the Louisiana Purchase by Jefferson from Napoleon, and you will discover the *nine wars, the nine booms and the nine depressions*. No wonder Jesus once said: "O fools and slow of heart to believe all that the prophets (in the case, historians) have spoken."

Memorial Day a Real Flag Day

Ps. 60:4. "Thou has given a banner to them that fear thee."

We are told that "before the beginning of the 20th century, the flags of other nations almost universally stood for *Conquest*, but that the American flag has always been a flag of *Defense*." Whether a mere rhetorical figure or not, we know this, that in a very peculiar sense today, our flag "waves o'er the free and the brave" in a decidedly *new economic and political freedom*. The hope of a living wage, social justice to all, the square deal, and the elimination of child labor, all mean far more than far-flung and blood-stained banners over battle-lines of destruction. We don't have to ask the bankers, bond-sellers or fomenters of strife now—simply ask the "boys" in the ranks of the CWA and PWA—they know. Many of them were not too young or old to fight then.

War Memories

Mark 8:18. "And do you not remember?"

America honors its dead soldiers and sailors of all wars. But Decoration Day brings to our hearts unusual touching memories concerning our Civil War. Why? Because, there are many in the Southland who still believe that the Civil War could have been averted, as in fact all other wars. Whether true or not, we know that there are still unhealed scores and sores from internal conflict, which plunged brother against brother, father against son and which ignored all blood, property and religious lines. We would like to ask, "Who does this fighting?" Is it the smug, smiling optimist and business booster, who shouts words of denunciation concerning the enemy and who utters sweet words of encouragement to fight, while his hand goes into your pocket? Or is it the young emotional and idealistic youth who does the actual fighting? Of over two and one-half million Union soldiers in the Civil War—all but 118,000 were boys under 21. There were 105,000 between the ages of 14 and 15, and 126,000 more who were only 16. With ten million men who died in the World War, behold more *Youth Cannon Fodder!*

DRAMA and PAGEANTRY

A SILENT DRAMA—FOR MOTHER'S DAY

ROBERT KIRKLAND

Prologue—The short drama which we are now about to present is dedicated to the sacred memories of Mother, in humble and grateful recognition of her peculiar and undying love, her tireless energy, her continual anxiety and ceaseless care, less her noble sacrifices, her undaunted courage, and her unfailing faith in her sons and daughters.

May this little presentation awaken in our hearts a deeper appreciation of Mother, and result in a more general and fervent recognition of her sterling qualities, and lead us into a closer relation with her and her Lord.

Scene I.—Living room. Night, Lighted lamp on table in center of room. Work basket on table.

Before curtain rises hidden violinist plays one stanza of "Home, sweet home."

At close of this stanza, curtain rises, showing baby in cradle—mother adjusts pillow.

Mother sits beside cradle and begins to rock it, while hidden violinist plays two stanzas of Alfred Tennyson's lullaby, "Sweet and low."

Baby sleeps. Mother takes some baby garment from work basket and begins to sew. This for about two minutes. *Curtain.*

Scene II.—Living room or Bedroom. Night. Lights burn low. Curtain rises showing:

Baby in crib. Mother, clad in night clothes, bends anxiously over crib, adjusting pillow and trying to make baby more comfortable.

Table at hand, on which are several bottles of medicine.

Clock on wall; hands moved by unseen player, showing passing of several hours. *Curtain.*

Scene III.—Living room. Day.

Curtain rises showing mother dusting furniture and arranging things on table, etc.

Boy about 12 years old enters dejectedly with school books which he deposits meekly on table; hands mother unfavorable report, and shame-facedly averts his eyes, expecting severe reprimand.

Mother reads report, looks sorrowingly at son, who blushes and averts his gaze. Mother stoops and kisses son's forehead, signs report and gives it back to him, patting him and smiling.

Boy looks into her face smiling through tears, draws her to him, kisses her heartily and leaves room jubilantly. *Curtain.*

Epilogue to Scenes I, II and III.

These are just three pages selected to represent part of the daily life of mother and gives

us a glimpse into the unfathomable depths of her mother heart.

Volumes could be written upon each scene we have presented. How many nights has she lulled us to sleep with sweet lullabies, and then sat for long hours toiling that she might keep us in the necessities of life while the rest of the household slumbered?

How many are the anxious nights that never seemed to end which she has spent ministering to us in our illness and helplessness, with that deep anxiety that cannot be described, with a lurking fear that the precious little life might be extinguished by the ravages of disease, and with an untold agony in her heart that only mothers know!

How many times in our young days has she been the haven to which we would fly with all our woes and all our troubles! When we were discouraged and had failed, when others reproached us, when our spirits were low and we were tempted to give up the struggle, how many times has her kiss restored our self-confidence and revived our lagging ambitions? We could always count upon understanding of our problems and a true sympathy from mother. How many times it has been the prop and the only prop that has sustained us along the journey of life, let each separate heart answer. All that we are today that is high and holy and just and pure and noble we owe to her love and influence.

Scene IV.—Living room.

Curtain rises showing mother seated, deeply meditating; registering grief and anxiety; occasionally passing handkerchief to eyes.

Young man enters with suitcase.

Mother rises and embraces son, looking wistfully into his eyes. She places a testament in his pocket, looks up into his face and smiles.

Son draws her to him, she lays head upon his shoulder.

Son holds mother in one arm and picks up suitcase and starts toward door. At this instant hidden violinist plays one stanza and chorus of "Take the Name of Jesus With You."

Son halts, with one arm still around mother and suitcase in other hand, he waits until song ends; then kisses mother, smiles and passes through door.

Mother watches from window, waving. *Curtain.*

Epilogue to Scene IV.—Do you remember that day in your life? I know you do. Who could ever forget it? This is a picture we can never efface from our minds. How long did she stay at that window? Can you analyze her feelings? Torn with conflicting emo-

tions, anxious for your success and ambitious for your progress in the world, she would not raise her voice in protest to your going, though it tore through the tender heart like a piercing arrow. You thought only of the prospects of life that beckoned to you. She thought of the dangers that beset your path. You felt self-sufficient and equal to every emergency. To her you were still her baby and still needed the guidance and anxious care of a mother. Her body stayed at home, but her heart went with you. It is with you still.

Scene V.—Living room. Night. Radio near wall, just under picture of absent son.

Curtain rises showing:

Mother, seated at table, knitting, with air of absentmindedness. Occasionally glancing at picture.

Sighs heavily. Lays sewing down. Meditates. Rises and turns on radio and takes seat again.

Radio Program:

1. Cut in on chorus singing "Silver threads among the gold."

2. Announcer: As tomorrow is Mothers' Day the program of the evening will be dedicated to her who, though often neglected and not honored as she deserves, still occupies the throne of our hearts, though seldom crowned with the diadem of devotion for which she yearns—our Mother.

3. First Number: Solo "Mother" with violin and piano accompaniment.

4. Prayer: Thanksgiving for mothers; invoking blessings on the living and honoring the memory of the dead; ending with earnest petition that sons and daughters may live worthy for their mothers.

5. Scripture: Luke 15:11-32. (During reading of this mother gradually moves nearer to

radio. At its conclusion she is close to it and directly under picture of absent son).

6. Short Address: Stressing mother love, anxiety for welfare of children, craving for manifestation of love and yearning for presence of their boys and girls.

7. Solo, "Where is my Wandering Boy Tonight?" (Mother looks longingly at picture while this is being sung).

8. Chorus, "Home, sweet Home." (While this is being sung mother rises, looks appealingly at picture, stretches out arms toward it). While this is going on, absent son opens door and enters noiselessly. Gazes tenderly at mother as she poses before his picture. Kneels silently in prayer of thanksgiving for Home and Mother). *Curtain.*

Epilogue to Scene V.—We draw the curtain, leaving the mother yearning for her absent boy. The scene that follows cannot be adequately expressed by mere acting. It is sacred. Let us leave them to their own indescribable bliss and happiness.

This is only the picture of the Universal Mother. The emotions she has shown are the emotions of your mother and mine. If she is alive today and you are absent from her side, she is looking at your picture, longing to see you; longing for some token of love and appreciation on your part. She does not want your money—she wants YOU. If tonight she sleeps her long, last sleep; her spirit in heaven is watching you and yearning for you to come "home" with the same tender love and longing the mother in our drama expressed for her absent son. Are you on the path to your eternal home tonight, where you will be with her through all eternity? If not, make her heart glad tonight, whether she still lives in this world or has gone to heaven, by accepting mother's Saviour and trusting Mother's God.

BOOK REVIEWS

I. J. SWANSON

WHAT DID JESUS THINK? STUDIES IN THE MIND OF CHRIST

By Stanley Brown-Serman, M. A., Prof. of N. T. Language and Literature in the Episcopal Theological Seminary in Virginia, and Harold Abye Prichard, D. D., Rector of St. Mark's Church, Mt. Kisco, N. Y., and Honorary Canon of the Cathedral of St. John the Divine, New York City. Macmillan. 287 pp. \$2.50.

A selection of the Religious Book Club. The authors are distinguished scholars of the Episcopal Church. They raise the old question, What think ye of Christ? And add another, What did Jesus think? The latter is, of course, of far greater importance. Their approach to answering it is both historical and critical. They confine themselves to the Synoptists, who begin with the ministry of John the Baptist. Except in one instance, they have not made any use of the infancy narratives, nor of the Fourth Gospel. They consider only what is undisputed by N. T. specialists. Within these limits, they have made a first-hand and competent study of Jesus' own thought about religion. The results are illuminating; they make Jesus more real and intelligible. They regard Him as Divine. They reveal a Jesus who is

alive, and who is leading the religious thought of today. They show not only what Christ was, but how he can help us to think and to live. There are eleven chapters in this book. The first deals with the Nazareth home, the synagogue teaching, and the life and thought of Galilee in His day. The second, with His first visit to Jerusalem and the Temple, and the impressions they made on Jesus. The third, the baptism and temptation and their meaning. The fourth, the Kingdom of God as Jesus viewed it, and the current Jewish thought on the Kingdom. The fifth, the meaning of the phrase "Son of Man,"—Jesus used it in the sense current in His day, but He regarded "the Son of Man" also as one of a different Order, that of the Messiah, the Christ. The sixth, the Son of Man as the Kingdom. The seventh, Jesus and the Father—His intuitive sense of Sonship with God. The eighth, Jesus, legalist or moralist? The ninth, God in the Face of Jesus Christ. He knew Himself to be . . . the Son of God. The tenth, the Cross, "Jesus regarded His death as a supreme act of ministering service to men, as expressing the redemptive value of all His life for them." The eleventh, the permanent Christ is the risen Christ. "Jesus lived, and

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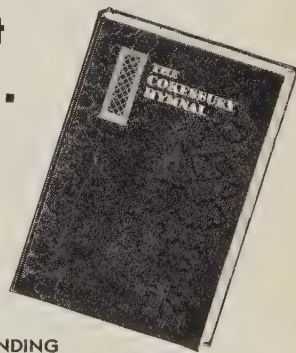
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By Edward Jeffries Rees, D. D. *A Study of the Cross in the Light of the Seven Words from Calvary*. Cokesbury. 172 pp. **\$1.00.**

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THE INEXHAUSTIBLE CHRIST

By Carl Hopkins Elmore, D. D., Pastor, First Presbyterian Church, Englewood, N. J., one of the leading Presbyterian Churches in the U. S. Harpers. 130 pp. **\$1.00.**

Dr. Elmore is in great demand as a speaker at preparatory schools, colleges, and ministers' conferences. Virile and inspiring sermons. Dr. Elmore has a modern message, based upon the Scriptures, and interpretative of God and man. Topics: The cheerful side of defeat. Have we outgrown the authority and leadership of Jesus? A creed for the next mile, The inexhaustible Christ, Casting care upon tomorrow, The sacrament of speech, The education of Jesus, The road we didn't take. Risen or realized (an Easter sermon).

A MAN OF PROPERTY, OR, THE JACOB SAGA.

By Harris Elliott Kirk, D. D., Minister of the Franklin Street Presbyterian Church, Baltimore, since 1901. Harpers. 109 pp. **\$1.00.**

Dr. Kirk is one of the great American preachers of our day. He has an international reputation. He has served as the Moderator of the Presbyterian Assembly in U. S. He holds the chair of Biblical Literature in Goucher College. He is also an author of distinction. The sermons in this volume tell the Saga of Jacob. It is an interesting and even fascinating story of the development of the spiritual life of Jacob and his family. It is a profound study of unfolding character. It has direct application to similar types in our day. Themes: How it began, A man of property, Where God breaks through, The dream and the business, The pedestrian years, The healing of time, The healing of God, Journey's end, Father and sons, and What God thought about it.

ARROWS OF LIGHT

By Boynton Merrill, D. D., Pastor of the Second Church in Newton, Mass., one of the largest congregations in Greater Boston. Harpers. 111 pp. **\$1.00.**

The present reviewer had the privilege of hearing Dr. Boynton at Oberlin, last summer. He creates a spiritual atmosphere, in which worship comes easy and opens the soul to receive a spiritual message. Dr. Boynton is an impressive speaker. He has a magnetic personality. His preaching is marked by simplicity, and by the telling uses of more or less familiar illustrations. He has a keen mind. He ushers one into the felt presence of the Eternal. Themes: Arrows of light, Illimitable possibilities, God finds his purple, The boundlessness of God, The shadowed church or the radiant Christ, I show you a mystery, Knowledge and faith, The measure of greatness, On being alone, and Dwell deep.

FAITH THAT PROPELS.

By G. Ray Jordan, Pastor, Centenary Methodist Church, Winston-Salem, N. C. Cokesbury. 208 pp. **\$1.50.**

This volume of sermons is addressed to professing Christians, whom the author urges to take their religion more in earnest, both in their thinking about its nature and implications, and by putting it into everyday living. He warns Christians to be on their guard against the teachings of unbelief, and urges them to face life's greatest issues with a "faith that propels." These sermons come close to "men's business and bosoms." Their messages are vital. They are positive, stimulating, and faith-building. They are sermons for our times, in which moral standards are confused, ethical teachings and practice disregarded by many, and the claims of religion itself has a weakening hold. Themes: Why be good? Character or chaos! Is there a moral standard? Brush aside the unessentials! The nobler selfishness, The only way to defeat evil, Your religion—a load or a lift? The margin of surprise, Is religion excess baggage? What religion will never outgrow, The failure of proof, Are you enjoying your religion? Making religions real, Religion—or ruin. The world's progress—what next?

THE CHURCH AND CIVILIZATION.

By Lynn Harold Hough, Dean of Drew Theological Seminary. Round Table Press. 20 pp. **\$2.00.**

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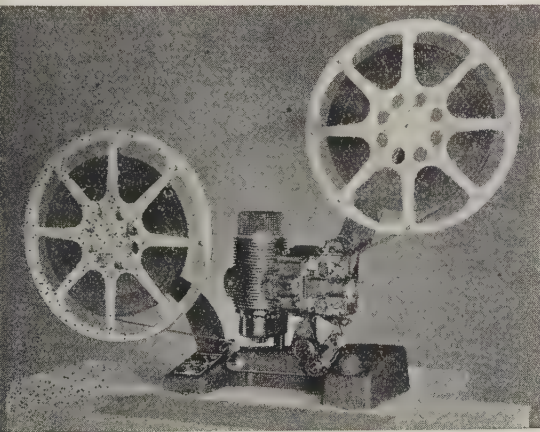
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PSYCHOLOGY AND LIFE.

By Leslie D. Weatherhead. Abingdon. 280 pp. \$2.00.

The author is one of the outstanding younger ministers in England. His messages are vitally Christian. He has the gift of illuminating, magnetic, and persuasive writing as well as of speech. In this new book, he expounds and urges the application of psychology to life. (By the way, he is a certificated teacher of psychology, under the Board of Education.) Forewords, in the main commendatory, written by two distinguished medical men, Sir Henry B. Brackenbury, Vice-President of the British Medical Association, and William Brown, M. D., D. Sc., Wilde reader in Mental Philosophy in the University of Oxford, introduce this book, and strongly approve its general teaching. They point out its urgent importance both for ministers and medical men. Mr. Weatherhead states his objects in writing this book, as (1) "to save people from so-called 'nervous-breakdown,'" (2) "to show those who are at sixes and sevens within themselves, entangled in conflicts, afflicted with irrational fears, sleeplessness with worries, enfeebled by repressions in which their energies are locked up—leaving none for the business of living—paralyzed by a crippling sense of inferiority, beaten by passions that frighten them, chained down by habits, terrorized by memories of old sins . . . that there is a path through the wilderness and enough light by which to see at least the next stretch of road," and (3) to call attention to the great part sex plays in life. We cordially commend this book for its mastery of its topic, and its practical counsels on the use of psychology, by ministers, for the healing of certain mind—and soul—maladies.

TOWARD BELIEF.

By Hoxie Neale Fairchild, Ph. D., Assistant Prof. of English in Barnard College. Macmillan. 157 pp. \$1.75.

This is a frank and intensely interesting account of the author's personal experience in seeking for a reasonable faith in God; and of how, in his search, he "got religion." The book is written for sincere seekers for God. It is of special value, we think, for college students who are seeking God, "if haply they may find Him." "The blatant agnostic, who dismisses the subject with a sneer and shouts aloud his contempt; the callow skeptic, who is content to remain in amiable uncertainty; the supposedly 'open-minded' people whose liberality is little more than a lazy unwillingness to think things through—this book is not for them. It is for those who really seek the truth, that the truth may make them free." An able, modest, and competent book on the subject. Especially valuable, as we have pointed out, for college students in earnest to find God and to "get religion."

THEIR RELIGION.

By A. J. Russell, author of "For Sinners Only." Harpers. 352 pp. \$2.00.

Mr. Russell is the editor of one of London's foremost dailies. In this book he describes, in anecdotal style, the part that religion played in the lives of the following noted men: Abraham Lincoln, Robert Burns, Marshal Foch, Gladstone, Napoleon, Disraeli, Nelson, Dickens,

Washington, Livingstone, Cromwell, Darwin, and Shakespeare; and also of Jesus of Nazareth. It will set both religious and non-religious readers thinking more deeply on the subject. Preachers will find this a source-book of telling illustrations on how religion has influenced these great men.

CHIMHAM AND HIS KHAN, AND OTHER BIBLE STORIES.

Retold by William Bancroft Hill, Litt. D., Vassar College, Poughkeepsie, N. Y. Revell. 128 pp. \$1.25.

Dr. Hill is the author of scholarly and valuable books on The Life of Christ, The Apostolic Age, etc. He turns, in this one, to writing Bible stories for children and youth. His Biblical scholarship and his grace of style make this a delightful book. He tells us, "I have written these stories mainly for my own enjoyment; but I have tried them on children of various ages from seven to seventy, and all seemed to find them equally entertaining. Indeed, the Bible is the greatest of story-books, and its tales never grow old." Of the seventeen Bible stories Dr. Hill retells here, one at least, the first, will be new to many, we believe. All of them are full of interest, and teach some great life-lesson. Every home in which there are children, should have a copy of these fascinating Bible stories.

DRAMA IN THE CHURCH, A MANUAL OF RELIGIOUS PRODUCTION.

By Fred Eastman and Louis Wilson. Samuel French, New York. 197 pp. \$1.50.

This is the best book on its subject. It gives an account of the historical background of drama in the church, choosing the play, organization for production, directing, acting, business management, stage management, lighting, costumes, make-up, properties, publicity equipment, the enveloping service of worship, a religious tournament, a list of religious dramas, bibliography and list of publishers and addresses. In the introduction a warning is given on how to kill religious drama.

CHURCH NIGHT PROGRAMS

ERNEST C. SWETNAM

I. JESUS, THE LIGHT OF THE WORLD.

For this program the auditorium should be lighted only with candles, one at the leader's table, another at piano, and perhaps one among the singers.

Song, "Jesus, the Light of the World."

Bible readings by six people, each bearing a small lighted candle. 1. Jno. 8:12, 2. Jno. 1:4, 3. Jno. 1:9, 4. Jno. 12:35, 5. Matt. 4:16, 6. Matt. 5:14-16.

Song, "Sun of My Soul, Thou Saviour dear."

Prayer: "Dear Father, Thou hast entrusted unto us the task of lighting the world's darkness with the light of Jesus' love for men. Help us to prune from our lives all of the materialistic inclinations that tend to dim the light of our example. We earnestly desire that this light may ever be "trimmed and burning." Help us, that in the free giving of ourselves in devoted service to our fellows, we may ever keep melted and free burning our candle of love for Jesus. Keep our love from being tainted with selfishness. Help us to remember that "He that saveth his life shall lose it." Give us the joy that comes only when our candle burns bright with unselfish, loving service to others. May the bright light of our well-trimmed candles prove a light for the pathways of those who walk in darkness.

We ask these blessings in the name of Him who commissioned us, saying, "Ye are the light of the world." Amen.

Song, "Stepping in the Light."

Talk, by four speakers:

The four characters may dress to suit the day they represent.

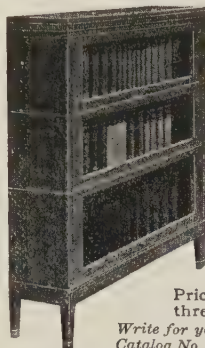
One: "I am John Knox. When the light of

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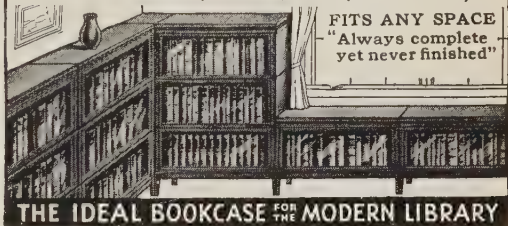
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Jesus' love first shined into my heart I saw the darkness in which Scotland was wandering. I have given my life to carry the shining message of His love to Scotland's darkest corners."

Two: "I am Martin Luther. I sought to be justified in His sight and found the pathway dark and gloomy. Then He lighted my heart with the knowledge that I was to be justified only through faith in His love. From that moment, without regard to opposition, I have carried the light to all, that His love might shine all hearts, as in mine."

Three: "I am David Livingstone. Living, I carried the candle He set burning in my heart, far into the darkest parts of the Dark Continent. I gave up fame, home, and comforts. The carrying of this light has caused me to travel the last lap of the journey alone, for my beloved helpmate fell asleep beside the way as we journeyed. But I have carried on and I have lived to see my candle touch and light with loving devotion the hearts of my black brothers in Africa."

Four: "I am your Minister. I, also, have felt the call to service. Lest I lead you astray, I must keep the candle of my own soul brightly burning. This requires willing, loving, faithful and consecrated service. May God search my heart as I call you to account."

"It is our mutual task to touch the candles of others, lighting their devotion with the faithfulness of ours. I call you this day to a renewal of your consecration to Jesus. In either aisle of this room, at the front is a basket of candles. If you will reconsecrate your life to Him tonight, rise quietly from your place, take a candle from the basket, light it from the candle of your pastor, and return to your place."

During the process of candle lighting, a quartette is singing.

Song, "Let the Lower Lights Be Burning."
Benediction.

II. IN HONOR OF MOTHER.

The leader, taking the congregation into his confidence, appoints some rather neglected (by her children) elderly mother to be the "Church Mother," for the occasion. A committee is appointed to see to the matter of bringing her to the service. Flowers may be presented to her as she enters the auditorium. Scene opens with the Church Mother seated on the rostrum, a large Family Bible in her lap, her fingers slowly turning the pages.

Song (quartette), "There's a Dear and Precious Book."

Bible reading, Jno. 19:25-27.

Prayer: "Dear Father, we lay our honors at the feet of this, our appointed 'Church Mother,' in the same manner in which her own children would honor her, were they present, and in the manner that we would gladly honor those mothers of ours who are far away at this hour. Help us to be true to that first commandment with promises, 'Honor thy . . . Mother.' May we, in thankful memory, unite in honoring our mothers for our birth, our early training, for constant, sacrificial love to us, and for the religious training given us. Keep us ever mindful that Jesus came to us along the avenue of

a Mother's love. Grant unto us that our kind words, our beautiful flowers, and the favors that we offer, may in some small way fill the yearnings of the heart of this our 'Church Mother' for her loved ones. Thus, help us, in the earnestness of our endeavor, to renew the promises we made at mother's knee to Jesus. Amen."

Song, "Mother O' Mine." (Kipling.)

Talk, "The Heroism of Mothers."

Intro: Mothers as a class have proven themselves heroic, though hindered by

1. The natural weakness of her sex.

2. The condition little better than slavery, she early occupied.

I. The heroism of Bible mothers.

1. The Heroism of Hagar.

2. The Heroism of Moses' Mother.

II. The Heroism of Historical Mothers.

1. Early pioneer mothers, and their tasks.

2. Problems that war force upon mothers.

III. Is motherhood today heroic?

1. Yes, if the mother sets a conscientious example.

2. Yes, if she does the rearing of her children herself.

3. Motherhood has two requirements, self-denial, and working overtime.

IV. How may we suitably honor such heroism?

1. By honoring and loving our living mothers.

2. By revering the memory of those fallen asleap.

3. By honoring the Christ through whose help she became heroic.

Song, "That Wonderful Mother of Mine."

Benediction.

Recessional. (*While recessional music continues, let friends of the "Church Mother" present her with "favors" for the occasion.*)

III. THE VALUE OF TIME

Leader prepares placard to duplicate the face of a clock, having hands of black. Minute hand may be simply printed, hour hand moveable. Nothing is announced. At beginning of service both hands are at twelve. First item simply announced by leader moving hour hand to one, and so throughout the program.

One o'clock, Song, "Take Time to Be Holy."

Two o'clock, Prayer, by leader.

Three o'clock, Scripture reading, Ecc. 3:1-12.

Four o'clock, Song, "I Need Thee, Every Hour."

Five o'clock, Talk, "Have You Time, in Your Life, for Prayer?"

Six o'clock, Song, "Ere You Left Your Room This Morning, Did You Think to Pray?"

Seven o'clock, Talk, "Have You Time in Your Life for Fellowship with God?"

Eight o'clock, Prayer, "Dear Lord, help us to value time so correctly in our lives, that we may ever find a place for each item thou hast required of us. Amen."

Nine o'clock, Solo, "Some Day Will Be the Last Day."

Ten o'clock, Talk, "Time's Limitation."

Eleven o'clock, Song, "No One Ever Has Told Me of Jesus."

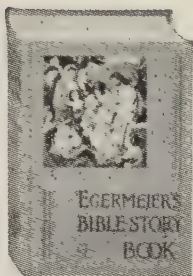
Twelve o'clock, Benediction and Recessional.

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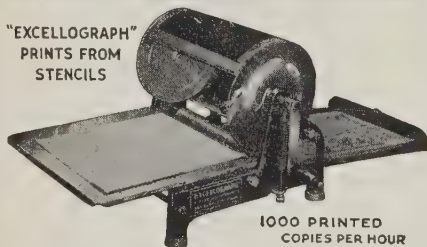
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IV. POWER OVER SIN.

Song, "In the Hour of Trial, Father Strengthen Me."

Bible reading, Acts 1:6-11.

Song, "The Cross Is Not Greater Than His Grace."

Prayer: "Dear Lord, we claim Thy promise that our lives should be powerful in fighting evil. We are seeking to abound in Thy service. Grant unto us powers commensurate with the evil forces that oppose us. Arm us where we are weakest, shield us where we know not our weakness. As in days of old when Thou didst sustain Thy wandering children, so, Lord, sustain us now. Amen."

Song, "My Soul Be on Thy Guard."

Talk, "Power Over Sin."

Intro.—The consecrated life is a powerful life.

1. Abraham's consecrated faith was the source of his power.

2. Moses' consecration of life wrought success.

3. Consecration challenges both evil and good.

I. Power was promised to the consecrated disciples, conditionally.

1. They must not desert post of duty. Acts 1:4.

2. They must wait for the promise. Acts 2:16.

3. They must not question the wisdom of God's command. Acts 1:7.

4. They must wait without His presence. Acts 1:10.

II. Power was given overwhelmingly to the waiting ones.

1. The demonstration was visible and audible.

2. It affected the hearts of those who heard. They repented.

3. It affected the lives of those who waited. They went preaching.

III. This power makes us better fitted to oppose evil.

1. Conscience, wide awake stands sentry duty.

2. Faith, made doubly strong by experience serves as a shield.

3. Christian duty furnishes occupation for hand and heart.

IV. Recapitulation. Power depends upon four things.

1. Personal faith.

2. Personal surrender.

3. Personal acceptance.

4. Personal service.

Song, "What a Wonderful Change in My Life Has Been Wrought."

Benediction.

Recessional.

V. MEMORIES.

In this service let all singing be done from memory. Bible reading the same.

Song, "Shall We Gather at the River?"

Bible reading, Ps. 23.

Song, "Nearer My God to Thee" (Male voices predominating).

Prayer: "Dear Lord, we are striving to bring



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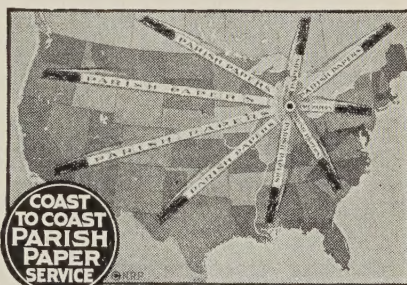
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back the memories of times when we had real fellowship with Thee. Awaken within our memories the recollections the Bethel experiences of our lives. Help us to remember these experiences and draw us into a closer fellowship and lead us to labors more abundant. For Jesus' sake. Amen."

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Song, "Holy, Holy, Holy."

Poem, (Tom Moore)

"I remember, I remember, the treetops tall and high.

I used to think their slender tips
Were pressed against the sky.

It was a childish fancy

But now 'tis little joy

To know I'm farther off from heaven,

Than when I was a boy."

Give opportunity at this time for general testimony on subject "Memories."

Close service, asking each individual to rise and give his hand in greeting to some one in the congregation who has helped him to be a better Christian.

Song, "Blest be the tie that binds."

Benediction.

Recessional, "When I remember all the friends so linked together."

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